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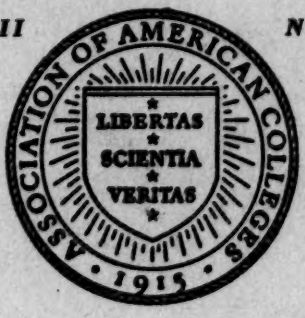

Extension of Accrediting Functions

Culture and Character

Some Plans of the Church in Education

DECEMBER, 1951

UNIVERSITY OF MICHIGAN
GENERAL LIBRARY

Association of American Colleges Bulletin

VOLUME XXXVII DECEMBER, 1951 NUMBER 4

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COLLEGE AND CHURCH

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The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

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EDITORIAL NOTES

FELLOWSHIPS TOTALING $1,096,870, in addition to travel and tuition costs, have been awarded by the Fund for the Advancement of Education of the Ford Foundation to 250 faculty members representing 165 institutions in 39 states and the District of Columbia and Alaska. The regional breakdown of the institutions is: northeastern states, 52; north central states, 38; southern states, 62; and western states, 22. The policies governing the program required that applicants have assurance of employment for the academic year beginning in September, 1952, and that their applications be supported by their institutions. The winners of the awards were selected from a total of 1,535 applications. The possibility of continuing the plan for the academic year 1952–53 is under consideration.

NINETEEN OF OHIO'S LEADING COLLEGES which are not supported by taxes have been incorporated under the name of the Ohio Foundation of Independent Colleges and are seeking support for their schools on the "one-appeal-one-gift" basis from corporations and other business groups. Contributions will be divided among the participating colleges on an agreed formula of 60 per cent equally and 40 per cent on the basis of enrolment. Principal officers of the Foundation are Chairman, President J. Gordon Howard, Otterbein College and Executive Director, Harold K. Schellenger of Columbus. The charter membership includes: Antioch College, Ashland College, Bluffton College, Capital University, College of Wooster, Defiance College, Denison University, Findlay College, Heidelberg College, Hiram College, Kenyon College, Lake Erie College, Mount Union College, Muskingum College, Notre Dame College, Oberlin College, Ohio Wesleyan University, Otterbein College, Western College for Women. Similar cooperative efforts, but on a smaller scale, have been started in Indiana, Michigan and Minnesota.

WORKING YOUR WAY THROUGH COLLEGE by Kenneth G. Rathbun is a helpful guide and handbook for prospective college students. Cavalier Publishing Company, Cambridge 39, Massachusetts.

IMPROVING STUDY SKILLS AND PERSONALITY IN COLLEGE is a guide for both students and teachers on mastering the technique of study and critical thinking and contains helpful self-inventories and quizzes on the material presented. Salvatore G. DiMichael is the author and Francis M. Crowley, the editor of this textbook in the Catholic Education Series. Bruce Publishing Company, Milwaukee, Wisconsin.

AN EDUCATIONAL PSYCHOLOGY OF LEARNING by J. W. Tilton is a textbook for graduate and undergraduate students of education. The Macmillan Company, New York.

PSYCHOLOGY AND ITS BEARING ON EDUCATION by C. W. Valentine is a comprehensive study of psychology as related to education and is particularly concerned with the training of children and adolescents. Philosophical Library, New York.

EDUCATION IN THE HUMANE COMMUNITY by Joseph K. Hart is an analysis of the difference between public education in the large cities and that in the smaller rural communities. Harper & Brothers, New York.

RELIGIOUS VALUES IN EDUCATION by Ward Madden suggests ways in which parents and teachers can guide young people to significant religious experience without sectarian religious teaching. Harper & Brothers, New York.

INTERGROUP RELATIONS IN TEACHER EDUCATION is the second volume of a college study sponsored by the Council on Cooperation in Teacher Education of the American Council on Education, supported by a grant from the National Conference of Christians and Jews and directed by Dr. Lloyd Allen Cook, Chairman, Department of Educational Psychology, Wayne University. Its main object is to analyze prejudice in the nation with regard to race, creed and national origin. American Council on Education, Washington, D. C.

COLLEGE TEACHING AND CHRISTIAN VALUES is a group of eight essays on the improvement of college teaching

edited by Paul Limbert and prepared for the Committee on Religion in Higher Education of the National Intercollegiate Christian Council. Association Press, New York.

THE MOUNTAIN INTERSTATE FOREIGN LANGUAGE CONFERENCE, with officers from three Eastern Kentucky Colleges was recently organized at Pikeville College to arouse more interest in foreign languages in the mountain areas of Kentucky, Virginia, West Virginia and Tennessee. The executive committee is composed of Mrs. Beth B. Brady, Chairman, instructor in Spanish at Pikeville Junior College, Professor A. B. Easterling of Union College, and Professor Maria Priglemeier Brizzoni, head of the language department of Morehead State College.

JAPAN FRATERNITY CORRESPONDENCE CLUB is seeking "pen pals" among our college students. This is a good will channel. An interested student should write to the Club at 1215 Sugano, Ichikawa City, Chiba Pref., Japan, and give his full name, address, age, sex, hobby, college, college location, majoring subject and religion so that he can be put in touch with a Japanese student of similar qualifications.

THAT JAPANESE HIGHER EDUCATION will have great influence in developing democracy in the Far East is indicated by the following letter from one of the university administrators who have visited the Association office in recent months:

Dear Dr. Snavely:

Thank you so much for your courtesy you showed us during our stay in your town. It was a big pleasure to see actually how you are giving higher education. I think higher education is very helpful to make useful people, both in thought and action. Japan is now trying so hard to be a democratic nation. Valuable people both in thought and action will make a democratic world. It is difficult to achieve to it in a few years but we are expecting to the next generation. In that point, I am very grateful to your big help to our study on higher education.

Good luck to you all.

With sincerity,

HISTORY OF WOFFORD COLLEGE (1854–1949) is an inspirational record written by the Distinguished Southern historian, David Duncan Wallace, who died on April 29, 1951, just as his book went to press. Dr. Wallace was the author of a well-received history of South Carolina and other books and monographs. He was unusually suitable for the task of writing the history of his alma mater: his grandfather, David Duncan, was a member of Wofford's first faculty; his father was an alumnus; he himself graduated from Wofford at the age of twenty in 1894. After obtaining his doctorate from Vanderbilt University, he was professor of history and economics at Wofford from 1899 to 1947. Wofford College was founded by a bequest of $100,000 in the will of the Reverend Benjamin Wofford, a Methodist preacher of Spartanburg, South Carolina, who left an estate of $150,000 when he died December 2, 1850 at the age of seventy. The bequest was most unusual both for its size and source. Alas! the half of the bequest which was set aside for endowment evaporated in most part in 1865 since it was invested largely in bonds of the Confederate States of America. In addition to chronicling the familiar vicissitudes of a small church-related college, Professor Wallace enlivens the record with stirring descriptions of personalities in administration and faculty who had so much to do with the progress of the college. A bellicose type of faculty member and administrator was John C. Kilgo who later became president of Trinity College (now Duke University) and Bishop in the Methodist Church. Another who became a Methodist Bishop was William M. Wightman who assumed the first presidency of Wofford in 1853 and resigned in 1859 to become the first president of Southern University, Greensboro, Alabama (now Birmingham-Southern College). He was elected a Methodist Bishop in 1866. The third faculty member chosen a Methodist Bishop was A. Coke Smith. His alumnus brother, E. D. Smith, became U. S. Senator from South Carolina. Another alumnus, Olin D. Johnston, now represents South Carolina in the U. S. Senate. Alumnus James H. Kirkland, chancellor of Vanderbilt University for 44 years, was once a member of Wofford's distinguished faculty. Another graduate, William Preston Few, was president of Duke University for 30 years. Appropriately much space is given to the venerable James H.

Carlisle who was professor of mathematics and astronomy from 1853–1902 and president of the college from 1859–1902. Deserving tribute is given to Henry Nelson Snyder, professor of English from 1890–1942 and president from 1902–1942 and to alumnus Walter K. Greene, president from 1942–1951. All the presidents and most of the faculty rendered conspicuous service both to church and state. Wofford College is fortunate in having this stimulating story ready a few months in advance of its centennial celebration. Vanderbilt University Press, Nashville, Tennessee.

A GUIDE FOR SCIENCE TEACHERS, deans and other administrators who are developing programs of general education is found in "Bibliography with Annotations for Science in General Education at the College Level" by Vaden W. Miles. It contains selected, recently published references, limited chiefly to the years 1945–50 and is available from the author, who can be addressed at the Physics Department, Wayne University, Detroit 1, Michigan.

THE DANFORTH FOUNDATION announces graduate fellowships for the academic year 1952–53 to students preparing for teaching as a vocation of Christian service. Ranging from $500 to $2,400, these graduate fellowships may be used in any recognized graduate school. Applications may be submitted after December 1, 1951 through an appointed college liaison-officer and all application forms must be completed and submitted before March 1, 1952.

AS ANNOUNCED PREVIOUSLY BY LETTER AND IN SEVERAL ISSUES OF THE BULLETIN OUR NEXT ANNUAL MEETING WILL BE HELD, JANUARY 7–10, 1952, HOTEL STATLER, WASHINGTON, D. C. AN OUTLINE OF THE PROGRAM HAS ALREADY BEEN SENT YOU THROUGH THE MAIL.

EXTENSION OF THE ACCREDITING FUNCTIONS OF REGIONAL ASSOCIATIONS

H. K. NEWBURN
PRESIDENT, UNIVERSITY OF OREGON

AMONG the many wise principles established by our forefathers was that of noninterference by the federal government in the direction and management of education, particularly at the collegiate level. No branch of the national government ever has held the authority to license, standardize or accredit institutions of higher learning. As a result, the colleges and universities have been encouraged to experiment with various ways of achieving their goals, and to diversify their educational programs. Throughout history emphasis has been placed upon the uniqueness of our institutions rather than upon their uniformity. Most educators believe that this general policy has resulted in great benefit to the nation by stimulating and rewarding imaginative efforts of educational leaders who have initiated unique approaches to the solution of educational problems.

However, this very freedom led to the development of certain abuses and confusions in higher education. This seems to have been particularly evident in the professional fields where evidence gradually accumulated indicating that many institutions purporting to prepare men for medicine, law, engineering and similar professions, were incompetent to do so, and in some cases actually fraudulent in their claims. Thus the necessity for some device to protect society from malpractice in the professions became more and more apparent. This, and other factors, resulted approximately fifty years ago in the appearance of voluntary accrediting agencies designed to establish and enforce minimum standards among those schools claiming to prepare men for the various professions. Out of these early beginnings have come many organizations which function in part at least to examine into the qualifications of an institution to do a particular job. In some cases, accreditation has covered the entire institution rather than just a portion of the program. For the most part, these voluntary agencies follow the practice of setting up minimum qualifiations for membership in their organization. It

is then either announced or assumed that those institutions holding membership qualify as "accredited" training centers for the profession or program under consideration, and by inference at least, that those not so listed are not satisfactory.

There is no question, of course, but that accrediting agencies have accomplished much of value to higher education in this country. By emphasizing the necessity for schools to meet minimum qualifications if their product were to be accepted for professional practice, the worst of the abuses which had been accumulating over the years were abolished or reduced in their effects, and the basic quality of such programs thereby improved. As such agencies demonstrated their effectiveness, they quite naturally multiplied. Profession after profession developed plans for approving training programs, and the numbers as well as the variety of such associations increased remarkably. Entire institutions were accredited, professional divisions were evaluated, and even departmental offerings in the liberal arts colleges examined. As the number and variety increased, questions began to arise relative to many of their practices. The belief grew that too many accrediting agencies were operating, that in some measure they were destroying institutional freedom, that costs of such operations were becoming excessive, and that in many cases the standards used in appraising institutional programs were unrelated to the quality of the educational product. Unwise and questionable practices eventually reached the point where many believed that the control of institutions was actually passing out of the hands of the legally constituted authorities into those of the voluntary agencies.

The reactions to these questionable practices became so critical in the middle nineteen twenties that the National Association of State Universities began to study the problem. These early studies resulted in the establishment of a joint committee to continue this work and included representation from the National Association of State Universities, The Association of Land-Grant Colleges, The Association of American Colleges, The Association of Urban Universities, and the Association of American Universities. In 1939 the Joint Committee issued a statement outlining eight fundamental criticisms of accrediting organizations which were formulated as a basis for future remedial action, and

through the years continued its efforts to eliminate the abuses and to hold down the number of such agencies operating in the country. The difficulties were increased in 1948 when the Association of American Universities decided to discontinue its approved list of institutions of higher education, thus creating a problem relative to the means which might be used to continue the work of this organization.

Soon the regional accrediting associations formed the National Commission on Regional Accrediting Agencies to study problems created by the changed policy of the Association of American Universities, and to determine whether the regional agencies could take over some of the work carried earlier by this organization. During this same period the American Council committee on accrediting procedures increased its activities in an effort to throw light upon the basic problem.

In May 1949, the Joint Committee of the five associations mentioned earlier, suggested the organization of a National Commission on Accrediting, and this Commission held its first meeting in March 1950. The accrediting problems facing the institutions of higher education in this country, and the functions to be served by the National Commission on Accrediting are revealed most adequately through a study of the preamble to the constitution adopted at this first meeting, the pertinent portion of which reads as follows:

"The Association of American Colleges, the Association of American Universities, the Association of Land-Grant Colleges, the Association of Urban Universities, and the National Association of State Universities, while acknowledging the useful services of accrediting bodies, recognize that certain practices and policies of some of these bodies are restrictive of the previously mentioned essential freedoms of colleges and universities.

"On the positive side, accrediting agencies have often been instruments for the maintenance of high educational standards; they have protected society against inadequately prepared professional practitioners; they have aided licensing authorities and facilitated the transfer of students; they have been helpful to students and parents seeking to identify sound institutions; they have aided institutions in withstanding improper political or other noneducational pressures; and they have stimulated broad

consideration of educational problems and issues of more than local concern.

"On the other hand, in seeking conformity to rigid definitions of physical facilities; in urging disproportionate expenditures for selected programs; in demanding standardized educational practices, or standards that have little or no educational significance; in imposing on educational programs the judgment of professional groups; in defining the extent or scope of educational programs regardless of the wishes of the constituencies of educational institutions; in judging the desirability of administrative organization without regard for pragmatic consideration of effectiveness; and in making other determinations which properly lie within the jurisdiction of the faculties, administration, and governing boards of colleges and universities, accrediting agencies limit and endanger the essential freedoms of the institutions. Noncompliance with the imperatives of accrediting agencies not only endangers the welfare of the institutions, but also penalizes students who, because of the nonaccredited status of their institutions, are barred from service to society. Further, the cost of inspections and reporting, in time, energy, and money have come to be burdensome. The multiplicity of accrediting agencies, and the variability in their criteria subject the institution to conflicting demands and unnecessary expenditures.

"Therefore, it is believed, that the time has come to examine present practices of accrediting, and the problems incident to the increase in the number of accrediting agencies, with a view to simplifying procedures, reducing the number of accrediting organizations, emphasizing the qualitative appraisal of institutional achievement, eliminating duplication of examination of institutions, and preserving institutional autonomy in the fulfillment of educational objectives. In order to eliminate the objectionable practices and policies of accrediting agencies and at the same time to preserve their contributions to higher education, the five associations previously mentioned, have sponsored and authorized the establishment of the National Commission on Accrediting, which Commission herein proposes the following constitution and by-laws under which it shall work as it undertakes activities consistent with the aforementioned objectives."

At its second meeting, October 27 and 28 of this year, the Com-

mission took two significant actions. The first is related to the immediate program and demonstrates the desire to encourage a moratorium on accrediting developments pending further study. After a preamble which I shall not attempt to repeat, the action taken is as follows:

"Therefore, be it resolved, that when an accrediting agency composed of member institutions which comprise the National Commission on Accrediting and supported by fees or dues paid by such colleges and universities proposes changes in standards of accreditation, such proposed changes in standards shall be initiated by the accrediting body for referral to the chief administrative officer of member colleges and universities for institutional consideration, to be subsequently considered for final action by the accrediting body at a meeting at least one year following the one in which the changes were initially approved."

This move clearly is designed to defer further encroachments upon the prerogatives of institutions and further developments in the standardizing programs of accrediting agencies for at least a year and until such a time as the National Commission on Accrediting may have an opportunity to discuss with the various agencies their programs of accreditation.

The second important resolution attempts to outline generally the nature of the long-range program which the National Commission on Accrediting expects to pursue in the months ahead. This resolution reads as follows:

"The motion was made and seconded that the Executive Committee of the Commission be instructed to proceed at once to create the necessary machinery to carry out the responsibilities of the Commission as outlined in the constitution and by-laws, particularly with reference to consultation with accrediting agencies concerned.

"Following these consultations and other pertinent studies, the Executive Committee is further directed to bring to the Commission for its consideration not later than the March 1951 meeting, a proposed long-range program designed to achieve the purposes outlined in the constitution and by-laws, and specifically setting forth a framework of basic principles to be followed in effecting the most appropriate and educationally sound pattern of accreditation on a nation-wide basis.

"In arriving at the proposed program, the Executive Committee is urged to explore the essential objectives of accreditation, to discover means of reducing the total number of accreditation agencies, to identify undesirable accreditation practices, and to encourage the development of a program of accreditation on institution-wide basis, with the cooperative efforts of the various professional and subject matter organizations.

"Further, the Executive Committee is urged to emphasize in its proposals that all standards and practices in accrediting should be demonstrably related to the quality of an institution's work."

When it is recognized that approximately 630 of the 675 institutions qualified for membership in the National Commission actually have paid their membership fees, and when it is further realized that these institutions have given this body a definite mandate to move ahead promptly with the reduction or elimination of abuses now inherent in the system, the opportunities and responsibilities which lie ahead are clearly evident.

Now where does the regional accrediting association fit into this pattern? I want to make it clear at this point that I am speaking individually and not as a representative of the National Commission on Accrediting of which I am a member, nor for the Executive Committee of that body in which I also hold membership. In order to discuss this subject at all, we must accept the necessity at this time of some form of accreditation and also agree that such activities will follow what is recognized as best practice among the authorities. I also assume we are more interested at the moment in discussing the major strategy which might be followed by the regional accrediting groups, than in outlining in detail the specific procedures by which such strategy might be consummated. Under these assumptions, I believe there are three possible alternative roles for the regional agencies to follow in the near future.

First, such associations could continue their present relationships with the institutions of higher education. Under this program, as I understand the functions of most of the regional associations, there would be involved an over-all evaluation of the institution primarily in its liberal arts phases. Whether this comprehensive analysis of the liberal arts activities should

be extended to include specific accreditation of the graduate program as such presents a serious question. I am not at all sure that any organization should attempt to develop a list of institutions accredited for graduate work, certainly for work beyond the master's degree level. It would seem better if in accrediting an institution, the liberal arts program were evaluated as a whole in terms of the functions accepted by the school, with no effort made to specify the accrediting relationship as applying to the undergraduate or the graduate level. Such an evaluation might result, of course, in refusal to approve the program as a whole because of its unwise vertical extension, and consequent weakening of the entire offering, thus making it impossible for the institution to realize its established goals.

If the regional accrediting agencies were to confine their attention to the liberal arts phases of the program, obviously it would be necessary for other organizations to evaluate the professional aspects. This would mean, in effect, retention of two general types of accrediting agencies, and the National Commission on Accrediting under such an arrangement might well direct its major efforts at reducing the number of such segmented accrediting agencies, the improvement and refinement of their procedures, the clarification of their standards, the reduction of institutional fees assessed by each and the elimination of those activities tending to take the control of the institution away from the regularly constituted authorities.

If such were to become the continuing pattern of accreditation assignments, we could hope for some improvement over present conditions. We could anticipate improved accrediting practices on the part of the regional associations, and the elimination of some of the abuses which now exist among the professional agencies. We might further expect that the departmental evaluations would be confined to the professional divisions and would not be permitted to invade further the liberal arts program.

A second general approach might find the regional accrediting agencies taking over the entire task of accreditation for all institutions of higher education within their geographical area. This would anticipate the elimination of all other accrediting agencies as such, and the assumption of their work by the regional association. The regional body would make a complete

analysis of the total institutional program—general, liberal and professional. The agencies now engaged in accreditation of professional areas might well continue to function, but as professional study groups engaged primarily in stimulating and motivating the development of the profession in all of its phases.

Under such a plan, it would be necessary for the regional association to make a comprehensive examination of the institutional program including not only the liberal arts activities at the graduate and undergraduate level, but also of the professional curricula offered by the institution. There is considerable evidence to indicate that this would be a very comprehensive and difficult assignment. It would involve the expenditure of much more time and energy than is ordinarily given to the evaluation of an institution by such regional associations. It would require in addition to an over-all accreditation, the presentation of a detailed profile showing the strengths and weaknesses of the university or college division by division and department by department. This profile would indicate how satisfactorily the institution was meeting its obligations in each area of service, whether in the various departments of the liberal arts or in medicine, law or teacher education. The school would be accredited as a whole, however, and no effort would be made to provide approved lists in such areas as law, medicine, dentistry or chemistry.

This second plan would require a major upheaval in the accrediting practices of this nation. I seriously doubt that we are ready or willing, particularly in certain professional groups, to accept such a major shift in responsibility. I also question seriously the wisdom of moving so completely in this direction at the present moment. By doing so, we might lose much of the strength which now comes from the interest of the professional groups and other specialized agencies in our institutions of higher education, along with the insight which now comes from their participation in the analysis of the instructional activities, even though such examinations at times are narrow in their approach and possibly somewhat negative in their effects upon the institution as a whole.

I believe, however, that there is a third general approach to the organization of accrediting facilities which I would like to suggest for the serious consideration of this and other such groups.

I believe this third approach embraces most of the strengths of the other two, but eliminates many of their weaknesses. I propose that the regional accrediting association constitute itself as a central and directing agency within its geographical area, of a "Federation on Accreditation" to include the various special interests in higher education which now are engaged in the evaluation of our colleges or universities, or which might attempt such examination in the future. This federation, under the leadership of the regional association, would attempt to establish a single accrediting relationship for each institution of higher education within the area. In effect, each college or university either would become accredited by this group, or it would remain unaccredited. This accredited relationship would grow out of a careful analysis of all elements of the institutional program at all levels of operation, based upon the professed functions to be served by the institution as indicated specifically by its regularly and legally constituted authorities. The examination of the institution, however, would involve the wholehearted cooperation of all special interest groups, including those representing the professions and the various departments within the program of liberal arts and sciences.

There would be two major steps in what I call a "federated program" of accreditation. The first would involve the development of the criteria by which the institution as a whole and in each of its departments would be evaluated. Under the leadership of the regional association, each of the professional agencies and special subject matter groups which have evidenced an interest in the problem would be called upon to assist in this work. Such agencies would provide personnel to serve on a team which would approach its task from a recognized point of view and which would define its assignment in general terms agreed upon in advance. The criteria which would emerge from such activity thus would reflect common thinking, common recognition of the "whole-ness" of the institution, common acceptance of institutional goals and cooperative effort to define a common basis of measurement. In addition, the criteria would possess the soundness and quality which can result only from full participation of specialists in the various aspects of the program, and the support of their fundamental understanding in the de-

velopment of the measuring devices. This cooperative approach would produce a set of criteria valid and reliable in their measurement of each of the parts of the institutional program, and, more importantly, when accumulated, would provide a basis for the over-all appraisal of the institution in terms of its accepted objectives. In other words, the criteria would be based on a recognition of the essential unity of the college or university rather than the assumption that an institution consists of compartmentalized and loosely related divisions as is the case in many approaches to accreditation today.

The second major step in the "federated program" would involve actual evaluation of the institution through the application of the criteria developed by the methods mentioned above. Here again the task would be assigned to a team directed by the regional agency and made up of representatives of the various professional organizations and the liberal arts departments interested in the problem of institutional evaluation. This procedure takes advantage of the peculiar abilities of the various special interest groups, but emphasizes an integrated approach to the problem of evaluation. The final result would provide a balanced appraisal of the institution in all of its aspects, and with a clear recognition of its total resources, facilities and obligations. In this sense, therefore, accreditation would grow out of a careful study by specialized personnel of the degree to which the school as a whole was meeting its various obligations to society, as measured by the application of criteria developed by specialized personnel willing to view the institution as a totality.

The accreditation report deriving from this evaluation would include a full profile of the institution and thus would indicate the strengths and weaknesses of each portion of the program. The value of such a report is enhanced by the fact that the strengths and weaknesses which have been detected by specialized personnel are arranged along a common scale and recognize the total obligations of the college and university. Thus, should the report indicate, for example, that the school is weak in law and strong in chemistry, the *relative* degree to which the authorities of the institution have been meeting their responsibilities in these two areas is revealed, and the *relative* needs of these two aspects of the institutional program emphasized. In this sense, such an

evaluation would be a consistent and balanced one. Under such a program there would need to be no accreditation of special schools, departments or divisions; institutional membership could be confined to one accrediting agency; and visitations for accrediting purposes would be limited to the single federated group.

If such a proposal were to receive acceptance, the regional agencies would face heavy obligations and responsibilities. It would be necessary, and I suspect difficult, to secure the full and official cooperation of the many special groups now operating in this area, and the wholehearted participation of the leaders of each group in the activities of the federated evaluation. However, I believe many of these organizations, and especially their leaders, recognize the anomalies of the present situation and, if they were to become convinced of the true cooperative aspects and the educational soundness of the proposal outlined above, would be prepared to cooperate to a surprising extent. The task at this point is difficult, to be sure, but certainly not impossible.

In addition, under this proposal, the regional associations would of necessity accept full responsibility for the quality of the accreditation program. It would, therefore, be incumbent upon such groups to work diligently for the development of criteria based upon *qualitative* as well as *quantitative* measures, to eliminate those features of such examinations which interfere with the internal control of the institution, and to search for those criteria which most clearly relate to the demonstrated behavior of the graduates as a measure of institutional success.

Finally, if accreditation is to serve the best interests of society, it must so operate as to preserve the freedom of the colleges and universities to experiment in their procedures and curricula, with primary emphasis upon institutional uniqueness rather than upon institutional standardization. In some manner, the regional agencies must develop methods which are directed more clearly at stimulating the imaginative growth of the leading institutions of the area rather than at the policing of the less adequate schools in an effort to bring them up to minimum standards. The program proposed, I believe, challenges the best efforts of those interested in the contribution of the regional associations to the future of higher education in this country.

AMERICAN COLLEGES AND MEN OF MARK

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DONALD B. PRENTICE
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EVALUATIONS of the institutions of higher learning in the United States are a matter of great importance to the educational world and have been made admirably by a number of accrediting agencies which cover various sections of the country and types of institutions. The variety of criteria used by these agencies is large and includes such matters as the endowment and other sources of income, size of library and relative number of students and faculty. In the last analysis, however, the real value of an institution is more certainly displayed by the achievements of her graduates than by any less direct, though possibly more accurately expressed, standard. The present study is an attempt to use this measuring rod, and although the criterion has its faults it also has much in its favor from the educational point of view.

The determination of the numbers of graduates who are included in the latest volume of *Who's Who in America* affords a means of comparing the contributions of some of the more important colleges currently to those made some twenty years ago, when the first study of this subject was published by the present authors. While the American college has a far broader purpose than simply that of producing citizens whose achievements reach a certain more or less arbitrary standard of prominence, the impact of a particular college on our social and intellectual life is fairly well measured by the number of graduates who have attained prominence in those fields of endeavor which are recognized in this standard work.

The *Who's Who* family at present includes 41,485 names and represents about one out of 3,000 of the total population. This has grown from 28,805 in the 1928 volume. It is made up of two groups of persons: those who have attained special prominence in creditable lines of effort as authors, editors, artists, teachers, preachers, musicians, actors and administrators of large

affairs and those who have attained official positions of certain grades in the different branches of the government, heads of religious bodies, presidents of colleges, general officers in the Army and admirals in the Navy.

While the *Who's Who* family has increased about 44 per cent in the period covered, the college graduates in the family have increased from 16,433 to 29,203, an increase of nearly 78 per cent. In 1928 the graduates made up 57 per cent of all the biographees, but in 1950 the percentage had increased to over 70. . . . Of the 963 colleges represented in the current volume, 243 have each 20 or more alumni who received the bachelor's degree from them. These colleges have furnished nearly 89 per cent of the representatives of all the colleges.

Disregarding those institutions which have fewer than 20 representatives in the current volume, 46 have gained a percentage of their earlier contribution greater than that of all the colleges collectively, namely 73 per cent. Colorado has gained 96 or 417 per cent, University of Washington has gained 117 or 292 per cent, Texas has gained 183 or 266 per cent and Kentucky has gained 63 or 262 per cent. Tulane has increased her representation by 50 or 250 per cent and Pennsylvania State College has gained 85 or 249 per cent. Duke has increased her representation by 61 or 226 per cent and Illinois by 276 or 224 per cent. Virginia Military Institute has gained 50 or 208 per cent. Chicago and Annapolis have increased their representation by 204 per cent, Chicago's gain being 347 and Annapolis' 380.

Institutions which show a gain of between 100 and 200 per cent over the period under consideration include Ohio State with a gain of 175 per cent, West Point 168 per cent, California 162, Tennessee 159, Missouri 151, Virginia 148, Arkansas 142, Minnesota 138, New York University 137, Grinnell 127, Drake and Kansas 126, Stanford 125, North Carolina 120, Emory 119, Wisconsin 104, Vanderbilt 103, Iowa 101 and Nebraska of 100 per cent.

Seventeen others show a gain greater than the average, from 73 to 98 per cent. They are: Alabama 98, Alabama Polytechnic Institute and Cumberland 93, Swarthmore 92, Radcliffe 90, Bryn Mawr 85, Maine 84, Wofford and Mercer 83, Northwestern 82, Western Reserve 79, Pennsylvania 77, Washington and Lee and

Carleton 76, William Jewell 75, Toronto 74 and Iowa State College 73 per cent.

Of the 131 institutions which have not gained as great a percentage as the average, fifteen have gained from 50 to 64 per cent of their earlier representation. They are: Park 64, Columbia 62, Wabash, Michigan and Knox 60, Massachusetts Institute of Technology 58, Oberlin and Cornell University 57, Davidson 56, Princeton 55, Syracuse 54, Dartmouth 53, Case 52, Ohio Northern 51, and Georgia 50 per cent.

Fourteen institutions have gained between 40 and 49 per cent: Mississippi University and Valparaiso 49, University of the South 48, College of the City of New York 47, Stevens 45, Indiana, Richmond and Cincinnati 44, Haverford, Dickinson, and Denison 42, DePauw 41 and Boston University and Lehigh 40 per cent.

Eleven institutions have gained between 30 and 39 per cent: Yale 39, Mississippi College 38, Allegheny, Hiram and Wake Forest 37, Albion 36, West Virginia 35, Bates and Vassar 32, Bucknell and Williams 30 per cent.

Nineteen institutions have gained from 11 to 28 per cent. In descending order they are: Colgate 28, Tufts, Smith, Hopkins and Ohio Wesleyan 25, Middlebury 22, Randolph-Macon 21, Michigan Agricultural College and Pittsburgh 18, South Carolina 16, Franklin and Marshall and Harvard 14, Union (N. Y.) and Wellesley 13, Hamilton and Wooster 12, Bowdoin, Monmouth and Roanoke 11 per cent.

Five have gained less than 10 per cent: Rutgers 7, Beloit and Earlham 6, Gettysburg and Vermont 2 per cent.

Two institutions, Muhlenberg and Transylvania, have neither gained nor lost in representation over twenty years.

Some twenty-one of the colleges whose representation may be compared over the twenty-year period show a numerical decline. They are Rensselaer and Wesleyan 4, Mount Union 5, Lafayette 7, Cornell College 8, Hobart 9, Rochester and Trinity (Conn.) 10, Centre 11, Hampden-Sydney 13, Illinois Wesleyan 15, Westminster (Pa.) 16, Brown 18, Illinois College 21, Colby 22, Marietta, Amherst, and Washington and Jefferson 23, Worcester 24, Baker 31, and Franklin (Ind.) 38 per cent.

In an effort to discover the trends in the several types of insti-

tutions concerned in this study, the percentage gains of groups have been determined. The ten leaders in the current volume, Harvard, Yale, Michigan, Princeton, Columbia, West Point, Cornell, Wisconsin, Annapolis, and Chicago, have a combined representation of 7947 as compared with 4942 in 1928, a gain of 61 per cent. Part of this gain is to be explained by the fact that the Military and Naval Academies were not within the group of leaders in the earlier volume. These two have increased their representation from 421 in 1928 to 1197 in 1950, a gain of 214 per cent. Omitting them from the leaders in 1950, the percentage gain of the rest is just 50 per cent.

Twelve privately endowed universities, each with more than 200 alumni in the current volume (Brown, Chicago, Columbia, Cornell, Harvard, Hopkins, New York University, Northwestern, University of Pennsylvania, Princeton, Stanford and Yale) had in 1928 4827 graduates in *Who's Who,* in 1950 this number had risen to 7079, a gain of 47 per cent.

Thirty state-controlled institutions (Alabama Tech., Alabama, Arkansas, California, Colorado, Georgia, Illinois, Indiana, Iowa State College, Iowa, Kansas, Kentucky, Maine, Michigan Agricultural College, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Carolina, Ohio State College, Pennsylvania State College, South Carolina, Tennessee, Texas, Vermont, Virginia, Washington, West Virginia, and Wisconsin) having together 6628 alumni in the current volume of *Who's Who,* had only 3153 in 1928, thus showing a gain of 110 per cent.

Forty-nine non-state-supported colleges each with 40 or more representatives in 1950 (Albion, Allegheny, Amherst, Bates, Beloit, Bowdoin, Bucknell, Carleton, Centre, Colgate, Cornell College, Cumberland, Dartmouth, Davidson, Denison, DePauw, Dickinson, Drake, Earlham, Emory, Franklin and Marshall, Gettysburg, Grinnell, Hamilton, Hampden-Sydney, Haverford, Knox, Lafayette, Lehigh, Mississippi College, Oberlin, Ohio Northern, Ohio Wesleyan, Randolph-Macon, Richmond, Rutgers, Swarthmore, Trinity, Tufts, Union (N. Y.), Valparaiso, Wabash, Wake Forest, Washington and Jefferson, Washington and Lee, Wesleyan, Williams, Wofford, and Wooster) furnished together 4205 names to the current volume, a gain of 861, or 26 per cent over the number in the 1928 volume.

A group of five exclusively women's colleges (Bryn Mawr, Radcliffe, Smith, Vassar and Wellesley) which together have 286 representatives in the current volume, show an increase of 36 per cent of their number in the 1928 volume.

A group of five engineering schools (Case, Massachusetts Institute of Technology, Rensselaer, Stevens and Worcester) having a combined representation of 550, in 1950 shows an increase of 39 per cent over their number in 1928.

The only group which has lost in number of representatives over this period is that which comprises small, independent colleges having between 20 and 39 representatives each. Fourteen such (Baker, Colby, Franklin (Ind.), Hiram, Hobart, Illinois College, Illinois Wesleyan, Marietta, Middlebury, Monmouth, Muhlenberg, Mount Union, Park and Roanoke) decreased their representation from 414 to 401, a loss of 3 per cent.

A comparison of the percentage of all the college graduates in *Who's Who* which come from the several larger areas of the United States, omitting the Military and Naval Academies, shows that the leaders in the intellectual world as represented by the *Who's Who* family are being recruited more and more from the great institutions which have been developing in the Mississippi Valley. Thus in 1928 the institutions of the states in this area furnished only 28.9 per cent of the "collegiate" portion of the *Who's Who* family, while in 1950 they were responsible for 36.8 per cent. At the same time the New England institutions decreased their percentage of representation from 33.4 to 21.5 per cent and the Middle Atlantic States from 23.8 to 19.5 per cent. During this period the Pacific, Southwest and Mountain States increased their alumni in *Who's Who* from 2.6 to 8 per cent.

THE INTERDEPENDENCE OF BUSINESS AND EDUCATION

ALBERT N. WILLIAMS

TRUSTEE, UNIVERSITY OF DENVER

AS SOME of you may perhaps know, I was born and raised in this city and in Littleton. Many years ago . . . forty one, to be exact, I followed the precepts in the copybooks and went out into the world to seek my fortune.

And now, to use a phrase made famous by a certain unemployed military man, "I have returned."

When I left home things were very different. There was some idle talk, as I recall, of carving a highway to the top of Pikes Peak. David Moffat had some foolish scheme for running a tunnel under the Continental Divide for his railroad. Why, there were even some irresponsible folk who would tell you that the University of Denver might eventually have as many as a thousand students. That was the atmosphere around town when I left home.

But something seems to have happened while I was away. For some reason—perhaps the scenery, perhaps the climate—a lot of people have come into our town. They tell me that there are now more than half a million people in our immediate metropolitan vicinity.

However, regardless of the actual population of this most pleasant city in the country, something else and more important seems to have happened in the last forty-one years.

Denver, the Queen City of the Plains, has overtaken history, and has become what was more than a century ago predicted: the capital of the world's last great empire. In 1835 the Congregational missionary, Samuel Parker, passing through this way, remarked that "the time will come, and probably is not far distant, when this country will be covered with a dense population. Here shall be heard the din of business, and the church-going bell shall sound far and wide."

NOTE: Speech delivered on May 14, 1951 at dedication of the University of Denver's new Business Administration Building in downtown Denver. Dr. Williams was formerly president of Lehigh Valley Railroad, Western Union Telegraph Company, Westinghouse Airbrake Company and is still a director in these and other large business enterprises.

Samuel Parker was gifted with nothing more than ordinary vision. The most hastening visitor could not help but see that here in this Rocky Mountain region exist all the ingredients for a powerful and dynamic economy. Mineral wealth; water for irrigation and for power; timber, oil, and coal resources almost beyond measure; pasturage for livestock by the hundreds of thousands of acres; farm land of a richness seldom encountered anywhere else in the United States; and above all, newness.

It is that last ingredient that is the priceless one—the very newness of the West. We have here no out-of-date economic and social patterns to overcome. We have no obsolete spiritual and moral traditions to set aside. We have no shackles of history upon us. That which we want, we can create from new materials. From raw materials in the greatest abundance known to man, we can create an economy here completely to our liking. We can forge a society uniquely our own. We can construct a moral and spiritual framework distinctively free, democratic and God-fearing. And above all, we can found a culture that is distinctively American. I am no one to deny the values we have inherited from the older cultures which have contributed to the twentieth century American society. All of our worship of God, all of our learning, much of our art and our literature and our legal and ethical concepts have been handed to us from other and older peoples. However, we must not behold ourselves to that alien past. Using those ingredients which have merit, we must carve for ourselves a culture wherein Democracy can thrive and flourish. I have within the past two years seen with my own eyes the bitter truth that this nation is the last sanctuary of freedom and human rights. Even our staunchest allies have finally fallen of the weight of their own cluttered and unmanageable history. Their economy has collapsed, and that disaster has spelled the end of enterprise both individual and commercial.

I will not say that it can't happen here. It can. But it must not. It must not be allowed to happen here. There is all too little time left to take the vigorous measures necessary to preserve those freedoms we have sought out and discovered over the last ten generations.

I am a businessman. I have watched American business and

industry wage the fight against the inroads of the communal society over the past two decades, but as it has been waged, it is a losing battle. Business alone cannot stem the tide, when the very culture in which business operates is inimical to the aims of democratic free enterprise. The prospect for freedom in America's future lies entirely in the culture which we create. We can educate our young people to fear and expect failure, or we can educate them to strength and confidence. Fear is the enemy's secret weapon. It has been fear and fear alone which has driven our allies from our side, and it is fear which is being all too often offered our young people today. The enemy is not communism. The enemy is fear. Communism follows fear.

The battle against fear cannot be waged in the marketplace or in the countinghouse. By the time a young person enters business, his mind has been made up and his fears have been planted. We must reach the young person while he is still in the classroom. It is not sufficient that trained educators give him the elements of history, humanistic studies, arts and letters. The businessman of America must also teach him the elements of the democratic life and the mechanics of a healthy and dynamic economy based on freedom of enterprise.

Business can no longer stand aside and expect the American university to deliver properly trained young people to its ever-expanding need. Business must become a partner in education. If business and industry seek the benefits of university-trained young people for its executive and administrative needs, business must share with education the burden of training those young people.

Your Chancellor has outlined his splendid plans for the development and enhancement of your university. They display not only great vision and courage, but they display confidence in the future of Denver, the future of America and the future of our way of life. He has laid his cards squarely on the table, and it is now Denver's move.

The Chancellor is not asking for charity. He is not asking for gifts. He is asking that business and industry in Denver determine whether or not it feels confidence enough in its own future to invest in that future.

Our economy has come to a dangerous turning point. En-

dowed funds no longer provide the support for education which they once did. Not only has the cost of every item which a college uses risen from 50 to 150% in the past three years, but interest rates have fallen to a point where endowments scarcely pay their own administrative costs. And this is true not only for the University of Denver, with a particularly small endowment, but of such universities as Harvard and Yale with endowments in excess of one hundred and fifty million dollars.

There are two alternatives. Either the federal government will take over independent universities lock, stock and barrel, or American business will decide that the very independence which these universities preserve is worth preserving, and will invest some of its profits in education.

And I am not speaking of philanthropic gifts. I am speaking frankly of legitimate business expense. We all agree that the continued existence of an independent university in Denver is utterly necessary to Denver's continued place in the sun. The university's continuance depends specifically upon an annual investment by commerce and industry. The student at the University of Denver now pays $390 per year tuition fee. Last year it cost the university precisely $618 to provide that education, and next year it will cost even more. Alumni, philanthropic foundations, individuals of wealth will all contribute to the cost of that education, but commerce and industry here in Denver must commence paying their share. They must pay it as part of their corporate expenses. They must pay for education as they pay for heat, light, fuel and raw materials. They must pay for it on an annual basis, and write it up in their books as a cost of doing business in America today. Whether it be a modest thousand dollars per year from a small firm, or twenty thousand dollars annually from one of our large corporations, it amounts to the same thing: the cost of men and women properly trained to preserve the American concept of freedom and individual responsibility.

We are here today to dedicate a new building to house the College of Business Administration of Denver University. It will not only furnish the physical housing for this important segment of the university but will also house the political, ethical and spiritual activities of this important branch of learning. Amer-

ica is at the crossroads today. The responsibilities of world leadership have been thrust too suddenly upon this young nation, and we are not too well prepared for them.

We have the resources, manpower, technology, drive, knowhow and physical plant to out-produce the world. Our only physical lack is a shortage of certain raw materials. Many of them can be produced by intensive search and development of marginal supplies and the need can be met in a large measure by the great research activities of our industrial organization, and also from the vast potential research possibilities of our universities. Not only research in physical fields, but also, and especially important to the future of our country, in the field of social and political science and the relation of man to society, to his fellow man and neighbor, both at home and abroad, and the complex social structure in which to live. This is a field in which Denver University is in a predominant position to function now.

When we look at the world conditions today, we are appalled by the magnitude of the problem, and hardly know where to start. But this we do know. We must start here in America. We must overcome our class-conscious conflicts between labor and management, innate individual and mass selfishness, political dishonesty, graft, corruption, cynicism and distrust of the present conditions in our young peoples, and above all we must get this nation back to a realization of our relation to God and our spiritual origin. This is the function of the university.

We are the spearhead of the world conflict between God-fearing and God-worshiping democratic people and God-hating, God-reviling, atheistic communism spearheaded by Russia.

We pledge the people of Denver, the state of Colorado, the great Rocky Mountain Empire and indeed the nation, that in this beautiful building, the gift of the fine people of Denver to this university, we will do our utmost to inculcate in the minds of the young men and women entrusted to our care, a knowledge of the techniques of business, but more important, a sense of their responsibilities to their fellow men as educated men and women, American citizenship, and a nonsectarian appreciation of their a knowledge of the history of their country, the great heritage of relation to God, their Creator.

NO MORE FOOTBALL FOR US!

HUNTER GUTHRIE
PRESIDENT, GEORGETOWN UNIVERSITY

UNFORTUNATELY for research scholars in sports history, the birth of football at Georgetown in 1874 is not so well recorded as its demise in 1951. GEORGETOWN QUITS FOOTBALL was a headline which attracted nation-wide attention. Had the university burned to the ground the headlines would have been no bolder. Had the college faculty abandoned its traditional Jesuit philosophy the headlines would have shrunk to polite newsprint on the education page of Sunday editions.

Football is important. We at Georgetown began to think it was too important. We wondered if it had not soared completely out of the scale of educational values. Seventy-seven years is a long life for a tail. In that time it can develop considerable wag—enough, perhaps, to shake the purpose of an institution. We did not want that to happen. We did not want to be reduced to trying to persuade the public that we also educate students at Georgetown. So we stopped the wag of football.

And what a wag it was! No chairman of any department in the college received a salary comparable to that of the graduate manager of athletics. No professor, with a Ph.D., a dozen books to his credit and an international reputation for scholarship, could hope for the opulent salary received by the head coach of football. In fact, only after years of toil could the professor approach the income bracket of one of the four assistant coaches.

Any way you play those facts on a piano you get a false tune; any way you itemize them in a prospectus for the future of an America pretending to the leadership of the world you get a deficit—or a laugh. Some substantial good was historically attributed to the playing fields of Eton. But that was when sports were still thought of as a means for developing the sound-mind-in-a-sound-body of the Latin adage. Sports had not as yet shouldered their way into the classroom, an educational intrusion

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which neither the Greeks who started this business nor the British who gave us our games would permit.

These athletic forebears would be mystified by another distortion we Americans have hammered into their noble tradition. For them, the benefit from athletic contests was to accrue to the participant. For us Americans, however, the benefit is to accrue to the spectator.

What brought that about? The inexorable logic of the dollar. The student pays a relatively small fee to be educated. The spectator pays a relatively large fee to witness that small portion of the student's education known as football. The college finds itself in possession of something which can have an important economic value, if it jazzes up the spectator-appeal element and gives the game a little professional flavor.

That lays the grounds for another split in the college's personality. For the coaching staff's objective is not the objective of the school administrators. The latter are looking for students capable of benefiting from higher education, boys who will become responsible businessmen, statesmen, professional men. I do not mean that football coaches are opposed to those objectives. It is simply that they have found from bitter experience that recruits of that type do not fill up the guard and tackle spots four-deep on both sides of the line. So, other objectives in recruiting the boys who are to play football are inevitable.

In a liberal arts college such as Georgetown, with no redeeming feature—for the coaches—in the form of a physical education course, the double-objective student body has produced some amusing and some tragic results. This phase of the picture is perhaps best summed up by the exasperated remark of a former treasurer who was naturally concerned with the economic aspects of football. It was the third successive Saturday of disastrous results both on the scoreboard and in the box office. "The trouble with this place," he growled, "is they make the team study too hard."

For many years that chance remark was cherished at Georgetown because it helped us feel that in the matter of the double objective the educators were still in control of the institution. But we soon found out we were ostriches. We could not hide from a problem this big in the soft sand of a chance remark.

Football is an educational problem and an economic problem. Educationally, in its present professionalized, spectator-appeal form, it is indefensible. It has as much reason to subsist on the campus of an educational institution as a night club or a macaroni factory.

Into football goes a stupendous outlay of time, money and manpower, accompanied by the raw passions of greed and slavish devotion, the ignoble emotions of spite, bitterness and sly cunning. And all this simply to get eleven boys to advance a leather-covered balloon a given distance, while an opposing group of eleven boys tries to prevent the advance. To class such activity as education is a farce. No mountain ever labored harder; no more insignificant rodent was ever produced.

So my first reason for stopping football at Georgetown University boils down to this: intercollegiate football as it is played today is a big business exploiting a small number of "students" for the benefit of paying spectators. It forms no part of an honest educational system; it offers the students of a liberal arts college no exercise, no training or recreation which could not be given them in a dozen better ways. Since Georgetown was founded to benefit students and not spectators, I find it fulfills that purpose better by offering its students forms of exercise other than intercollegiate football.

At this point you may be writing me off as a starry-eyed educator with his head too far in the clouds to recognize the financial, advertising and other practical advantages of football. All right, let's be practical. As played today in some institutions, football is frankly an investment which, if properly managed, can pay off handsomely. But a lot depends on whose dollar is invested.

Whose money runs this big business? There are three possibilities—the taxpayers' dollar, the alumni's dollar and the college's dollar. If it is the taxpayers' dollar, all the college president needs is a good lobbyist in the state legislature, an occasional good team or "a good team coming up next year," and the investment is forthcoming. It pays off every Saturday through the fall, and occasionally on New Year's Day. When it's the alumni's dollar that is invested, the president must be conveniently blind to the sources of his football capital. After

all, one does not ask one's friends about their investments, does one? Gentlemen's agreements abound, the alumni turn out every autumnal Saturday to watch their investment, and the president is heard to observe, "It is really remarkable how well our boys do, isn't it?"

Now for the college dollar. There are two kinds of football college. First there is the college which has frankly decided to make football its major investment. It has dedicated the college to football, and good football pays handsome dividends. The second kind of college is the compromiser. Football is not its main investment. Its dollar is written off as a public relations and advertising expenditure.

Georgetown University belonged to this latter class. Concerned for more than 160 years with the education of its students, Georgetown felt little more than an academic interest in their football activities. It is significant, I think, that the students themselves began football on November 1, 1874, but it was the president and board of directors of the university who stopped football in plenary session on March 21, 1951. Somewhere through the years the students had sold out to big business.

Of course, it should be noted that we, the administrators, had sold out too. Subconsciously, we were always hoping that this was not so. We did not want the clean, patrician features of Georgetown disfigured by a broken nose and a cauliflower ear. We wanted no part of the football-college revival atmosphere. We did not care to have a football at the cornerstone of any of our buildings, nor football proceeds financing our enterprises. Throughout its history, Georgetown has followed the traditional international system of Jesuit education, a system which for more than four centuries has given the world leaders in many fields—Popes, statesmen, generals, scientists and philosophers, together with more than twenty-five canonized Saints, some sixty Blessed and two Doctors of the Church. That is a good score even on a Saturday afternoon in late November. Moreover, this tradition Georgetown has spiritually fostered in twenty-seven sister institutions of higher education in the United States, as well as in thirty-eight institutions of secondary education.

Conscious of its responsibilities for leadership, Georgetown had to face squarely the educational menace of football. Part of its

dollar was invested in football under the guise of public relations and advertising. Was it wisely invested? The first jolt to our false security came from a student poll. In September, 1950, we asked 5330 students their reasons for coming to Georgetown. Only seventy-two listed athletics as either a primary or a secondary factor.

To the educator that gives joy. To the football investor that gives pause. How many advertising dollars were we expending to garner seventy-two students? For us that was the nub of this phase of the problem, because first of all, we did not pretend to be a football college, and secondly, advertising is good only in proportion to the results it obtains.

At this point, let us say about the end of October, 1950, the university treasurer was called into the picture. Could we have a breakdown of our football expenditures over a ten-year period? No report was ever made out more swiftly nor handed me with quite the glint-in-eye manner that this one was.

I had always thought the treasurer liked football. He certainly attended all the home games. "I pay for them, don't I?" he said, "I might as well get something for my money."

I have always been a bit slow finding out which end is up on financial reports. Patiently the treasurer explained that in a ten-year period—I believe the years ran from 1930 to 1940—we had taken in $1,000,000 from generous spectators eager to see our students perform their educational exercises. But in that same period we spent $2,000,000 to put the show on the road. It dawned on me then that football in that decade had been costing Georgetown $100,000 a year.

Now Washington is not a place where one is easily frightened by a zero. We have them everywhere. They turn up in budgets, in appropriations, in loans, in deficits. A favorite breeding ground is taxes. Like the astronomer's light year—the distance traveled in a year at the rate of 186,000 miles a second—zeros are something we talk about without comprehending. It is only after you have left the cocktail party—discussions of this type always take place at a cocktail party in Washington—only then do you find out they were talking about your money.

One hundred thousand dollars a year! With that kind of money in the '30's we could have constructed a building every

three or four years. And what college president doesn't want to put up another building? As a matter of fact, our present $33,000,000 campus is woefully inadequate to handle properly the 6000 students who annually seek education at Georgetown University. Consider the lowly matter of feeding 1300 boarding students in two dining rooms having a total seating capacity of 700. Or take the problem of stacking 250,000 volumes in a library which Mr. Elisha Riggs, Jr., constructed to house 100,000. There are other space problems which concern the infirmary, biology, the resident Jesuit faculty—eighty-six men, eating, living and performing their spiritual exercises in a building built for thirty. I could give you many other illustrations, but they all add up to the same conclusion. We had to stop football because we wanted Georgetown to be a better place for people to send their sons.

You will recall that now I am not talking about Georgetown educationally. We are here concerned with the financial considerations of a better physical plant for the students. They will eat better and sleep better as well as study better, now that football has been stopped, for the very good reason that we shall have more money to devote to their physical welfare.

I shall give you the full details on where the football money goes, but meanwhile, you may say that money isn't everything. Aren't there other kinds of values in football?

Well, let's approach it that way. Conceivably, three principal groups can benefit from football. First, there is the student group. They started the game. It was a good, clean sport, gave a workout to their muscles, furnished a welcome relief to the tedium of the classroom, got them outdoors in the beautiful fall months before winter closed in and exercise was confined to the gymnasium. They chose up sides or formed a league according to hall and dormitory groupings. The benefit of this type of football for the student is undeniable, and any sane educator would champion it.

Years pass, and we find more people watching the game than playing. This introduces the second group—the spectator. The game is now played for him instead of the student. Where every autumn weekday afternoon used to witness several games among the students, now there is practice—day after day, for

one game a week on Saturday afternoon, when the customers are free to attend. There is practice in the afternoon, blackboard diagraming of plays and study of films in the long evenings. This goes on from September to the end of November. For no good reason at all its starts up again in spring, and in the football colleges continues through summer for the star players—with appropriate monetary compensation. Perhaps soon the gap of the winter months will be bridged.

This, of course, is no longer sport. It is big business in neon lights. The spectators love it, but what about the bewildered students who started it? They are no longer around. Well, that's not exactly correct. They are now spectators. They are admitted to the game at cut rates, probably some kind of royalty arrangement in begrudging acknowledgment of their original authorship.

But they aren't out there on the field. The average student who would love to kick a football and throw a forward pass has as much chance of breaking into this big-time monstrosity as your favorite saddle horse would have against Citation in the Kentucky Derby. Big-time football is open only to a sort of guild of finely conditioned young men. They join the fraternity in their high school years, and then work their way up. They eat, sleep and live football.

No doubt in the broad and varied scene of American life these young men serve a useful, perhaps even necessary, purpose. Life for the average citizen would be very dull without their talents for entertainment. Theirs is a serviceable calling. The question is, does their training, their education for life, properly belong in the liberal arts college? Greece had its Olympic stars. I do not recall their attending the Academy. Salerno, Bologna and Paris, Salamanca, Coimbra and Alcalá—what did their colleges know of high-pressure sports? Oxford and Cambridge have improved in athletics within recent years, but their box-office returns still fall far behind those of the Arsenal soccer team.

In brief, is it possible for the liberal arts college to assume, in addition to its traditional education, the training of the professional athlete? History, recent experience and common sense seem to vote unanimously in the negative.

Perhaps the matter could be defended as a community service, a kind of show the university puts on for the citizens. A university's obligation to serve its town is ancient and sacred. Even the dust of years cannot fade the bright eagerness we sense in the records of the illiterate townsfolk who showed up regularly at the public Latin disputations held in the medieval university square. Understanding not a word, yet with an exquisite sixth sense of cultural comprehension, they applauded the niceties of a distinction, cheered to the echo an embarrassing sack and booed with fervor the unhorsed defendant.

Hollywood has helped us progress far beyond this stage. We no longer present spectacles geared to the upper quarter of a community. The mentality of a child is now the yardstick of our spectacles. Is that, too, the unconscious yardstick of the football educator's service to his community? It seems a bit too much like offering P. T. Barnum the top chair in educational philosophy.

However, one good thing this historical change has done is to ease the educators' conscience. He now knows almost to a certainty that football is no longer a part of his educational program. What he may think of it as a spectator-benefit, a community service, is very easily decided by a glance at the box-office receipts.

And that brings us to the third group, the one which puts on the show—in other words, the college. It also brings us back to money. Either football makes money or it doesn't make money. If it makes money, you have a singularly potent argument against your conscience, a grand financial report to show your trustees—everything, in fact, but the slight inconvenience of an occasional cocktail party for the athletic branch of the fourth estate.

I have already told you that things did no work out this way at Georgetown, that the books showed we had been losing an average of about $100,000 a year. On digging further, I found that this was just part of the financial story. The $100,000 figure applied only to visible expenses. There were hidden expenses which did not show on the ledgers. When these were added, our annual losses amounted to far more than $100,000.

Let me give you the hard facts about the 1950 football season —our last one. First, the visible expenses, consisting of items like salaries, travel, printing, equipment, uniform cleaning,

maintenance, hospital insurance. These amounted to a total of $147,810.84. And those were expenses in an economy year. The gross budget allotment for all sports for 1950–51 had been slimmed to the unprecedented sum of $173,209.93. From the graduate manager to the groundkeeper we were economy-conscious. Players made one orange serve for two. Coaches split up scouting trips.

The publicity man beat behind every available bush for paying spectators, trying to interest them in the spectacle that they, in the last analysis, had created. When it was all over, the treasurer found that we had taken in only $44,123.97. The customers had disowned their own flesh and blood.

So our visible deficit was $103,686.87. Now come the hidden costs. They stem from the extraordinary status that has been accorded to the football player. With the encouragement, or at least the sanction, of educational authorities, these men have not only separate academic objectives from the rest of the student body but also the conviction that society owes them a living. This attitude, during the relatively brief years of their college training, is transferred to the college. They work for the college or its alumni, so one or the other or both owe them a living.

Pray, don't misunderstand me. I am not placing the blame solely on the football player's broad and supple shoulders. Many of these handsome and soft-spoken giants are my friends. There are among them men I have admired in the way I reverenced, in my childhood, Sothern and Tree and Hampden. I thrilled to Christy Mathewson, Jeff Tesreau, Honus Wagner, Home-Run Baker, Ty Cobb, Babe Ruth and my own immortal Fordham classmate, Frankie Frisch. One couldn't watch the incomparable Frankie for four years in all kinds of athletic contests—I always thought he was best at basketball—without being a push-over for athletic heroes.

Nevertheless, today I say that these men, whether they are the cause or the effect of the system, are being improperly educated for their place in society. Sometimes I think this social phase of the problem is more ominous than the educational phase. On further thought, are they substantially different?

At Georgetown last year we had eighty-one football "scholarships." There are no more contradictory and/or cynical terms in the vernacular. These "scholars" received from Georgetown

free tuition, free lodging, free board, free books, free laundry and free incidental fees. If you want to know what that would mean in terms of moneys—a good Merchant of Venice expression—paid into the university by eighty-one non-football-playing scholars, the answer is $134,865 plus. I say "plus" because I have figured according to the usual college fees, which amount to $1665 per man. Some of our football "scholars" were in the School of Foreign Service, where the annual fee comes to $1790 per man, but why quibble over $125 or so?

Hence the patient and long-suffering treasurer, in figuring out Georgetown's 1950 contribution to the carnival of football for the American spectator and sports-page reader, would be justified in totaling up the figure of $238,551.87.

Am I stretching things? Does it really cost $134,865 to put eighty-one athletes through Georgetown? Can't we get a little reduction on that surprising figure?

The opposite is the case. Let's try it out on an individual student. The actual cost of educating, lodging and boarding a college student at Georgetown University is $1585. For the athlete, however, it runs even higher. You must add a laundry bill of eighty dollars and another sixty-five dollars for books, bringing the total to $1730 per athlete. Multiply this new figure by eighty-one and we have $140,130, which, added to the operational loss, revises the deficit upward to $243,816.87.

Things are not improving, are they? Each time we dig we seem to turn up another shovelful of expense. Nor does it help much to say that in the off seasons we put our athletes to work. Their earning capacities were generally of the unskilled variety, somewhere in the dollar-per-hour class. A generous survey informs me that the athlete averaged fifty man-hours at his appointed tasks. Hence, eighty-one football players saved the university $4050 in wages, and so reduced the football deficit for 1950 to $239,766.87.

The extravagances of football have forced us to re-examine our educational, institutional and social objectives. On no count could we see any justification for big-time football. We acted accordingly. Georgetown University, mother of Catholic education in the United States, will be the better for it.

ECA STUDENT INTERN PROGRAM

UNDER its Student Intern Program, the Economic Cooperation Administration offers a limited number of work assignments of two to four months duration to undergraduate and graduate students. These assignments are offered throughout the year although the Administration is able to accommodate more interns during the summer months than at any other time.

ECA selects as interns students who are interested in the public service as a career and whose current or planned academic programs correlate with an available assignment in the agency.

Interns are placed in regular junior professional or managerial jobs. In addition to performing the duties of their positions they participate in a program of lectures, discussions and other activities designed to give them an understanding of ECA's entire operation and a general view of the Federal Government. Interns are usually paid at the rate of $2650 a year.

Only United States citizens can be considered for the program. Undergraduates must have completed three years of college work to be eligible for appointment. All applicants must have definite plans to continue their academic work following their internship. Students whose ECA internship serves as a final requirement for a B.A. in a work-study program, are the single exception to this rule.

All internships during the summer months start, as a general rule, during the final week in June. Beginning dates for internships during the remainder of the year are set by mutual agreement between the intern and the Personnel Division.

Applications for an ECA student internship should contain the following documents and should be submitted to the Director of Personnel:

1. A completed "Application for Federal Employment" (Standard Form 57), copies of which are available at U. S. Civil Service Commission offices and First and Second Class U. S. Post Offices.

2. Listing of all college-level courses completed, with indications of grades received and an explanation of the rating system.

3. A letter of not more than 500 words from the candidate describing his academic objectives as related to the type of experi-

ence which he would hope to gain by serving in ECA. This letter should state the dates between which he is available for duty and should clearly indicate the candidate's specific plans for continuing his academic work. (Students who would be receiving work-study program credit for their internship experience are asked to forward a copy of the catalogue listing the requirements of that program.)

4. A brief letter of evaluation of the applicant from one or more faculty members with whom the applicant has studied.

Colleges and Universities are asked to submit comparative evaluations of their candidates if more than one student is applying for a particular internship period.

More specific information about the types of intern assignments available as well as other aspects of the program can be obtained by writing directly to the Director of Personnel, Economic Cooperation Administration, Washington 25, D. C.

THE PREMEDICAL STATUS

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When Jimmy embarks on his premedical course, he may or may not become a medical student. His motives and attitudes are unknown to his over-busy adviser, the registrar at the medical school where he may some day apply, and even, sometimes, to himself. Meanwhile, Jimmy is on the merry-go-round of grade chasing which often substitutes training for mental discipline in our present day pre-medical curriclum.

BY THE time a student is ready for college, the educational process has already been active for twelve years. For the first time, however, students in college find themselves with goals. Colleges require declaration of a major field of study, though some of them are hybrid fields of pragmatic culture.

Without hesitation, Jimmy signs up as a "premedic." Many of his associates are drifters, attracted by the glamour of the premedical status. There is collegiate prestige in engineering, for instance, but in the minds of Jimmy's associates nothing is quite like medicine, working so very closely to the lives and bodies of persons and saving them. The doctor can go around a bridge, but the engineer with a broken leg calls for help. In the courtroom as many lawyers make monkeys of doctors as the reverse, for the doctors do not have a corner on intellect, but at the bedside the lawyer calls for the doctor. This involuntary cry for a physician is one of the several principal features that sets medicine apart. Doctors are as inevitable as death; no other field of effort can claim that statement.

The mother of one of Jimmy's pals, a dominant woman, had talked medicine to her son publicly and privately, ever since he could remember. The father of another boy was a pharmacist who had always felt at the mercy of physicians. His roommate was an incurable idealist, out to save suffering humanity. A fourth man wanted the largest house in town. A fifth wanted power over the lives of others. A sixth wanted to cross the

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tracks. A seventh had a brother who died of meningitis five years earlier. Quite a few of the premedical group had come up with the idea, to them new, that the mind is all and everyone else is odd; they wanted to become psychiatrists. Most of these boys overlooked the fact that they had to learn medicine first; they could not enter medicine as majors in psychiatry.

Three or four years of college lay between Jimmy and the School of Medicine. The ostensible job was to learn, but the pressure was far more complicated. There were the premedical requirements, for instance. They seemed remote from medicine but he was told that physics was needed for x-ray, chemistry for drugs and zoology for surgery. He kept trying to convert these subjects into medical terms and uses, but the teachers fixed that quickly. Without acceding to the teachers' wishes, grades fell. Without grades, there was no chance to get into medicine. Besides, the teachers said that fundamental principles were all. There are no fundamental principles in an x-ray machine; they are found only in experiments 1–25 in a course called Physics 2.

In college, Jimmy found that his only links with medicine were through his associates. There was a thrill in telling a new girl friend that he was a premedical student. The Premedical Club mixed naive conceit with equally naive idealism. A man who, according to rumor, actually charged a hundred dollars for an operation requiring ten minutes ("Well, there's a knife. Do you want to do it?") would spend a whole evening advising his group of future doctors. Most of the members of the Premedical Club would never see the inside of a medical school. Half of them only wanted to talk about it, perhaps for the rest of their lives. Some of them hoped to get a preview of the cadavers.

A Curriculum Existed

There was a premedical curriculum, managed by men who looked down on medical education. There was a medical advisor, a sort of traffic policeman who had time only to steer students into courses that would fill the requirements. The educational process rolled on relentlessly. Teachers had strangle holds on students. Those who "repeat after me" get grades, and more and more it became apparent to Jimmy that grades would buy his way, whereas understanding and attitude were incidental. Outwitting the teacher and getting ahead of those who were

competing for a place in medicine were essential to reaching his ideal. Brains were better put to inconspicuous tactics than to a preparation for medicine. Jimmy felt more and more the impending pressure of that moment when he would apply to enter medicine, as though he had not declared his intentions before.

Finally, came the aptitude test, a strange medley of polyglot testing. There was an application blank that included some remarkable questions and got some remarkable answers. Grades were inspected. Some schools wanted letters of recommendation and interviews. During all this, Jimmy felt energetic but futile. Persons were appraising him but he could do little about it. He retained his idealism. He had spent hours drawing pictures of animals he would never see again and in designing organic molecules one or two of which would appear later in biochemistry. He had come to grips with a foreign language which, culturally, outranked the other courses, but which was accepted by both teachers and students as an aid in the study of medicine. Will Jimmy keep up with the English literature? Will a requirement of six units of foreign language make him either cultured or desirous of reading foreign literature? Are not these the goals, or is the goal six units?

If the truth were known, the principal benefit of these years of preliminary training were that, while he was in them, Jimmy grew up a bit. Medical schools might better demand a certificate that at least one year had been spent no closer than five miles to a college campus. Increased maturity and breadth of outlook would do more for Jimmy than another year in school, spent the same way he had spent his years since the age of six. A little more useful information and an added modicum of culture at this stage means little; an increase in breadth of understanding and some realization of the place of education and medicine in the community would make a sounder premedical background.

Despite the exigencies of pragmatic politics, premedical training can have a more pronounced flavor. Culture can be recognized as a tough reality. It can include living, and earning a living. Cultural courses can be challenging, with philosophy, the theory of numbers, history, anthropology, any solid subjects into which students can really sink their teeth. Pragmatic courses can really be preparatory.

To accomplish this, premedical students will have to be recognized as the group from which medical students will come. To coast along, while they try to defeat each other and as often defeat themselves in their efforts to be selected for medicine, is dangerous, destructive and improper. It is also inefficient.

Who Educates the Students?

Suppose there are two hundred premedical students in a given school, sixty of whom will be accepted in a medical school. Deans are concerned with screening them. Advisors are concerned with having them get the prescribed courses. Teachers, whose premedical students are mixed with scores of others aiming at wholly different goals, concentrate on the routine presentations of their subjects rather than on teaching students who will go in very different directions, yet the essence of teaching is to aid students to go in a given direction. No *one is interested in educating premedical students.* Medical Schools are prohibited from poaching in this part of education, but find themselves conveniently in position to pick and choose without any responsibility.

Could we do something about them, still within the framework of men's attitudes and machinations? We can and we should.

Suppose, first, that all premedical students were placed under the advisorship of medical schools. This need not demand that premedical students be in universities with medical schools, handicapping the ones who come by way of other colleges. It is not incompatible with the system whereby students collect courses, units and grades as a family saves dollars for an automobile.

The suggestion that medical schools enroll all premedical students only gives them a responsibility that is theirs, without implying interference. Medical schools can assume this responsibility with any legitimate premedical student anywhere, provided he indicates a genuine hope to go into medicine and declares this intention to a medical school.

From then on, the medical schools can take their responsibilities seriously, realistically and flexibly. The effect of mere registration in a medical school on the morale of premedical students would be immediate. The present aloofness of medicine serves no purpose. Evincing an interest in those who hope to

become medical men and women is reason enough to justify the relatively simple matter of registration, acceptance of their intentions. Registration in a medical school will be a move toward the development of a sound attitude.

Freedom Is Compatible with Supervision

Then let the medical schools start not only their screening processes but educational progress. Through the premedical societies, at occasional deliberate gatherings, or in print, facts can be presented. This move is full of danger. It calls for both freedom and close supervision; they are not incompatible.

Students can be told that medicine does not consist of learning the names of a thousand diseases and how to cure them. They can be told that nine-tenths of the "miracles" of medicine are not performed by the genius of physicians and that for every miracle there is an unavoidable tragedy. They can be given an honest outlook on medicine, not a dreamy one, and they can learn what relationship medicine bears to other careers and services. Premedical students can begin to learn a forthright attitude, one which does not make medicine the peak of professions but which still gives it a dignified place in the community. This form of disillusionment is badly needed, though only because there is so much propaganda and human inclination in the opposite direction. At the same time, premedical students can begin to see that medicine could lose its professional status overnight by no more than a change in attitude, that trained experts in techniques not only could do good medical work but that medicine has always had its share of these. That law, engineering and industry are quite respectable, and that the M.D. is not a guarantee of either exclusiveness or respectability are also needed lessons.

The dangers in these essential moves lie in the fact that they are forms of indoctrination. Any indoctrination is dangerous. There are deliberate plans, for example, to indoctrinate in favor of socialized medicine. This is neither better nor worse than counter indoctrination except that the proponents happen to be the aggressors, forcing counteraction to find balance. There is danger of propaganda or overemphasis on specific subjects, on research, on academic theory, or on countless biased approaches,

whereas balanced medicine has always tried to base its case on the best attainable harmony of all parts. Premedical students can learn the value of a balanced outlook.

Meanwhile, students are gaining premedical backgrounds as they mature. They are maturing as they "take courses," dozens of them, somewhat as a patient takes a course of treatment with x-rays or antibiotics. It is supposed to be a sort of inlay process which leads to a beautiful composite table on which the perfection of medicine may be put. It is, in fact, more like a series of hurdles, leading nowhere but necessarily successfully jumped before the tape is reached.

Maturity the Best Prerequisite

The "premedical curriculum" is a strange affair. There are several motives behind it. One is unrecognized. Medical schools want maturity. There is an inflationary dignity and prestige that goes with "raising standards." A school that demands four collegiate premedical years feels quite superior to one demanding three. The most conspicuous motive, with a twist toward the truth, is that medical teachers, in a position to demand what they choose as prerequisites, take advantage of the opportunity. This is convenient, but it is not sound education.

To convert the premedical curriculum into prefaces to premedical courses would be impractical, even if it were within the authority of medicine, which it is not. To do so, for instance, would be unfair to the 65 per cent of the premedical applicants who will never reach medicine.

Improvement in a curricular sense, by the medical schools themselves, can be aided if they will be franker about motives. If maturity is desired, let maturity be sought, deliberately. Students need not be treated as though they were in kindergarten, though some are and will so remain. In other words, let us manage schools in such a way that students capable of maturity attain it in some degree. This can be an observed phenomenon so that we know which ones mature. Let us realize, too, that age and experience, neither curricular, can be large factors in maturity; academicians err in believing, often, that all good things can be tied up in neat bundles called courses.

As for the content of curricular courses, less emphasis is

needed. Philosophy may aid one student; to another, botany can do as much good as zoology. There can be mental development and maturing influences even in music. Not what he or she learns to recite but how he develops is important. This is no plea for progressive viewpoints; it has no affiliations at all, but is nearer to a plea for a return to Greek and Latin, though only because they were solid in both mental discipline and culture.

There are few real prerequisites. The medical faculty can afford to restrict itself in that respect. Teachers in medical schools are not entitled to anything they chose in the form of requirements in courses.

Whose Time Is It?

In my own subject, I could gain 20 per cent in time for teaching by requiring certain preliminary work already available. Why not? For one thing, it would take premedical students five hours to get what we can give them in one hour as medical students, costing them much precious time. Again, although the subject happens to be generally useful, the course would not be taken by a majority of premedical students who never reach medicine. Also, unless our department is not doing its work in medical teaching, the saving of our time, at the expense of five times as much premedical time, is not ours to dispense. A smart dean would certainly see that any extra time that appeared was fairly dispensed. Properly and ultimately, it is the students' time; the decision as to proper use is a matter of education, not of authority or importunacy.

More flexibility and more realism in our premedical curriculum will give us much. Registered premedical students, about 50 per cent freer in choice of courses, can be under surveillance. This is a potent added factor in the endless problem of the selection of medical students. At the rate of about $13,000 to train a medical student, we can afford to look over the volunteers carefully. Observations of their development over several years will give a fairly complete basis for appraisal, especially if premedical students have a chance to demonstrate their energies, judgments and abilities, and are not mere flunkies following a set pattern.

It is axiomatic that, in selecting students, the more that is

known the better is the basis for appraisal. That the more we know, the greater are the difficulties simply proves that the problem is not one of mere mechanical sifting; such sifting merely avoids difficulties by ignoring them. With three years or so to observe, there will be data for selection.

There will also be an increase in importunacy of all kinds. One of my best friends, an honest teacher of premedical students, says that he still has a perfect record: every student he has recommended has been rejected. There is no way to tell whether he is a poor judge, which, of course, he would not accept, or whether the school, which weighs carefully by relative but superficial standards was wrong, which it cannot afford to admit.

Student Motives Show

When the attitudes, motives and overall abilities of premedical students, along with their knowledge, are given honest and careful appraisal, matters will improve. In every move, students show attitudes and motives. To weigh them without prejudice is impossible. Prejudice can be avoided moderately well, however, if its existence is sought and is admitted. For instance, a student most anxious to make good (please others) is not as desirable as one most anxious to serve (help others), yet the two will be equally classified by inexperienced persons and experienced persons will err. Each observer and teacher should admit that he is no more likely to be "right" than the other fellow; there is no "right," only a best available answer based on total evidence. Inherently prejudiced observers who cannot do this can be noted; their views have to be weighed accordingly. What seems to be fair to one seems unfair to another; such matters have to be solved, not circumvented. Only by striving toward the real goals can progress be made.

Meanwhile scores of premedical students can be shunted aside long before they go too far on the premedical path, so far that adjustment to other work is awkward and difficult. As matters now stand, with medical schools taking part only when students with complete requirements make application, seven of every ten stand to meet defeat at the last minute or fail to apply after three or four years of preparation.

Bad Effects From Present Methods

The effect of present methods on the moral and medical fibers of premedical students is terrific. They (1) are ignored by medicine; (2) are taught that the route to success is not to be genuine students seeking understanding but to work for grades and plaudits, and (3) are taught to live in an atmosphere of harsh competitive pressure when they might better live in an atmosphere of cultural and practical learning. These things can be overcome in a fair degree and they should be. It is more important that this be done than that any specific course be included. A student who has come to grips with calculus and philosophy, with an ordinary record, perhaps, may well be a better student than one who has concentrated on teachers and examinations, or one who "took" Creative Listening and Elementary Psychology because he knew he would get better grades, yet under present conditions a student so unintelligent as to select dangerous subjects is not intelligent enough to get into medicine. Medical schools do not even see that this is the sharpest intelligence test they have in operation, a test which defeats its own objectives in sound training.

The much argued premedical curriculum is largely a myth. There are hardly half a dozen essential courses in all the premedical years. The idea that professional men and women can be built like buildings is wrong, though it would be possible to train technically proficient nonprofessional men and women who could do the work in assembly line fashion. The trends in socialization make this apparent enough.

Medicine Should Be Seen Realistically

Is this too difficult a program? I think not. All premedical students can be registered at nearby medical schools, wherever they are.° Each medical school can consider them all to be future medical students, with them or elsewhere, until they are proved otherwise; but the narrowing process can begin long before the final official entrance to medical school. Medicine can be presented to premedical students as it is, not as Utopia. They can feel themselves a part of medicine, though on probation. The process of education and building of morale can go on, side by side with a continuous selective process, not based on how well

students can follow Dale Carnegie's recommendations and please the teachers, thereby getting grades, though this is a factor, but on the whole story. The demonstrated mature intelligence, the will to work, the independence of mind, the sense of balance, the soundness of judgment, the sincerity of purpose, and the attitude toward the fellow man are prime measures of the type of person needed for medicine. If medicine is to remain a profession, and we shall be better off if it does, then it must do more than it is doing. Its present attitude is negative, defensive and losing. The professional status needs upholding at its roots; if the profession does not do it, it will find itself dealing with more and more thoroughly indoctrinated puppets, who will in time weaken the whole structure.

To interfere with premedical education by taking over its control, however desirable it may look, would be drastic and wrong. The chances are that medical schools would make matters definitely worse had they this control. There is no intention of advocating medical control of premedical education. It is contraindicated. We ask only better liaison, more interest in the development of men and women of character and intelligence, with knowledge secondary, to take the tough five to ten years medical training during which training itself does count for its own sake.

EASY WAYS OF FUND RAISING FOR INDEPENDENT COLLEGES AND UNIVERSITIES

PAUL H. DAVIS

MOST fund raising for independent colleges and universities is done the hard way, and incidentally the expensive way, because of the simple fact nearly all quick fund raising is hard fund raising. There is no easy way to raise money quickly. But independent colleges and universities should not have to raise money quickly, for our financial requirements are continuous: they have always been with us and it appears will always be so.

It was back in the twenties that the colleges and universities dropped into the habit of traveling the hard route. We saw the success of the Liberty Loan drives, Salvation Army appeals and the Red Cross drives and we launched forth likewise—and with enough success that most of our efforts since have stayed on that route, although generally with a spirit of "how I hate it."

Now the themes of the relief drives, the Red Cross for example, are emergency, disaster, stress, suffering, starvation, national peril or need, all of which are impelling motives for giving. But when the colleges appeal on the basis of emergency and need they are at great disadvantage in competition with relief agencies. And therefore it is not surprising that today the Red Cross alone raises more money than do all of the 1,000 independent colleges put together—about $75,000,000 per year. Or that the share of the philanthropic dollar going to colleges and universities has dropped in the last fifty years from over 20 cents to less than ten cents. But it is unnecessary that the colleges and universities take the emergency, crisis, need or disaster route of appeal, and thus directly compete with the relief agencies in the quick drives for funds. There are other appeals and other methods which for the colleges and universities are easier ways and less expensive, even though not as quick a return. The routes are "gratitude," "expectancy of death," and "bequest."

NOTE: The author was formerly Vice President in Charge of Development, Columbia University, New York, and General Secretary of Stanford University, California. He now is a consultant in institutional finance and public relations for universities and colleges from the east to the west coast.

The appeal is "opportunity." First, let us examine the idea of using "opportunity" in place of "need."

At a Harvard conference last year, Arnaud C. Marts, President of Marts and Lundy, Inc., in part said ". . . support can be greatly increased in the years ahead when our educational administrators will stop publicizing their headaches and their problems and will begin to set before the American people a true display. . ."

Yet there followed from the Atlantic City conference of the Association of American Colleges in convention last winter, press releases which shouted:

"Crisis in the colleges."
"Need greater than ever before."
"Colleges threatened."

However, there were at that conference other voices and other emphases, such as, for example, the resolution of Arthur G. Coons, President of Occidental College, whose proposal was in part:

1. That this Association invite the leading national organizations of business, industry, labor and other civic groups along with such organizations as the American College Public Relations Association, the American Alumni Council and the National Association of Educational Broadcasters to interest themselves in liberal arts colleges both for women and for men;

2. That the Association invite the Advertising Council of America to include the independent colleges in their program on "The American Heritage";

3. That the Association urge public authorities to continue to recognize the vital place of the liberal arts in public education.

Yet the emphasis from the conference as far as the public was concerned was on crisis and dire need.

Actually some publicity during the past year which has appeared on the "Crisis in the Public Schools" has gone to the extreme of saying, "Don't criticize the cross school teacher; she's not cross by nature; she's just hungry." That quotation probably is an extreme of extremes and therefore an unfair example; a better illustration of a common practice is a booklet

which has just been published by an important eastern college titled: "List of Needs."

Now on a list of "needs" or "crisis" basis the colleges or universities just can't compete with the Salvation Army, the Red Cross and a hundred other relief agencies, to say nothing of how difficult it is to reconcile "needs" and "crisis" with the elaborate receptions, teas and dinners of most universities, the extensive expensive brochures, the Gothic architecture of many college buildings, the beautiful campus grounds, the large presidents' homes, the stadia and the one to twenty million dollars a year budgets. Our American colleges and universities just do not operate, according either to fact or to public opinion, on a basis connotated by the word "need." Moreover, the "need" basis is not only wrong but quite unnecessary for at our colleges and universities there is a magnificent array of opportunities in which donors, grantors and testators can effectively participate in the most exciting advances and adventures of our civilization. No matter what the donor's interests may be there is a place on a campus where his philanthropic funds can be effectively and efficiently used. The opportunities are tremendous, boundless—they are thrilling and are alluring but in general these opportunities are the most unsold, unheralded and unglamorized of any American opportunities. A manufacturer who sold his wares on the same basis would go broke at an early date.

In our formulating of opportunities we should keep constantly in mind that there is no shortage of potential donors in America. Why, philanthropists even give $100,000,000 a year to outright charity grafts! The only shortage is in our own abilities to prepare and to present the opportunities and to present them not as our "needs" or "crisis" nor on the basis of "she's not cross, she's just hungry" but present them as they really are, as the world's finest opportunities. And we should keep in mind the paraphrasing by a Carnegie Corporation director of the selling axiom "An item well bought is an item half sold" into "an opportunity well formulated is an opportunity half financed."

For purpose of examination in this article of the three easy routes of fund raising previously mentioned, I have selected the "gratitude" route. It is the easiest route of all and is the most neglected—in fact those are almost the words of John Price

Jones, President of the corporation of the same name, who years ago said that the most neglected and the most profitable phase of fund raising is the proper expression of gratitude for the gifts received and the rendering of satisfactory reports of the results obtained. Mr. Jones' experience has been mine also. In fact, on a per hour or per dollar basis, the highest return of the time I have spent is that spent on "gratitude."

Let me hasten to say that in expressing gratitude and reporting results that every word and every action must be rigorously true, genuine, sincere, merited and in good taste. Otherwise, it's a fraud and will be received accordingly.

A grand aspect of this "gratitude" phase of fund raising is that it can be justified on the sole basis of good manners, on trustees fulfilling their responsibilities in the acceptance of gifts, grants and bequests, or it can be justified on the mundane basis of "it's profitable."

Over the years I have discussed "gratitude" and reports of results with donors. One donor whose experiences were about the usual at my suggestion wrote this letter:

> You asked me to review my contributions of the last year or so, the acknowledgments and reports of results I have received. I have done this, and in so doing, I find the reason for my dissatisfaction with my giving habits. Last year I made six substantial gifts and numerous small ones. The record of the six is this:
>
> Gift One—was to a national organization. From them I had a receipt, a form letter of thanks and just recently I received word that it's nearly time to give again.
>
> Gift Two—was to a community organization in whose behalf I was solicited by one of my largest clients. I received a form "thank you," a sticker for my window and—continued business from my client.
>
> Gift Three—was to a church, not the large one I sometimes attend, but a small struggling church which appeals to me in such a gentle manner that I haven't the heart to deny them. From them I received a sweet handwritten "God bless you" thank-you note.
>
> Gift Four—was to a hospital drive for a new wing. From them I had a form "thank you," a copy of their annual report and numerous bulletins.
>
> Gift Five—was to my college. The President sent a "thank you" letter. The secretary of the Board of Trustees sent an engraved acknowledgment. Various booklets and

copies of many speeches have arrived none of which were of any interest to me. I wonder just how they spent my money.

Gift Six—was to a medical school. My doctor wanted me to do this, so I did. They thanked me.

The rest of my gifts of this year were scattered and surprisingly low in total amount. It had seemed to me that I had given much more than I actually had.

A few years ago my wife and I made a quite substantial gift in six figures to an institution in memory of her parents. There was quite a fuss about it at the time but since then we've never received any indication that our gift made any real difference.

I am glad you asked me to review my giving program. It surely needs a revision for it is obvious that it is no program at all—just a habit that I've fallen into. Hereafter I'm going to give to just two or three organizations and then I'm going to check to see just what results they get with my hard-earned dollars. Thank you for your suggestions.

In C. E. Persons' book "Public Relations for Colleges and Universities" is a paragraph pertinent to this subject:

> Nothing in the world, except mother love, will keep going without reward or hope of reward in some form: and the reward of an approving conscience is hardly ever sufficient stimulus to continued active effort.

That donors smart under the neglect has been shown time and time again. All of us have had embarrassing experiences and I admit two of mine: A donor of $1,120,000, unrestricted dollars, not long ago said to me, "The trustees of the university made a fuss when I turned the million dollars of assets over to them but do you know I've heard practically nothing from them since—actually I'm sorry I made the gift, for so far as I know it did no real good. I'm afraid that my husband is disappointed in what I've done."

A widow of a $1,500,000 trustor whose estate is irrevocably marked for a school of a major university said, "I have heard nothing from the university except some polite notes of regret at the time of Henry's passing."

With the examples which readily come to mind of neglect of large benefactors, it certainly is more than likely that the same is true many-fold for the small donors.

As several college presidents with whom I have talked on this

subject of gratitude in substance have said: "We neglect our donors terribly but frankly I'm at loss on just how to proceed beyond the 'thank you' letter phase," perhaps some illustrations will assist. The following are actual incidents although the names involved are changed:

A friend of Zenifer University died and bequeathed $100,000 for a scholarship fund. Some months after the death and after the stress and strain of the funeral and all, the president of the student body wrote to the surviving widow asking permission to call. She lived some 125 miles away. The student body president made the call, thanking her on behalf of the students present and future, and he told her detailed examples of his friends who were enabled to attend college and acquire a professional training because of such scholarship assistance.

A week later her attorney asked me to drop in the next time I was in town (it was the next day!). The widow had asked the attorney to prepare a codicil to her will providing for an additional $200,000 for the scholarship fund.

At Yquem University an alumnus professor received a distinguished national service award. The alert public relations officer found that this professor held the Behling scholarship while a student. He found that although the donor, Mr. Behling, was dead that his widow, Mrs. Behling, was living. Further investigation disclosed that many of the Behling scholars are now distinguished adults. A small publication review of the scholars was published and with simple ceremony the first copy was presented to Mrs. Behling. Last year Mrs. Behling died. She bequeathed $50,000 to the university by a codicil written after the receipt of the booklet.

President Ray Lyman Wilbur frequently addressed alumni organizations, as do most university presidents, but he had a way of making a gratitude profit out of such occasions. He always would spot two or three donors in the alumni group and ingeniously would weave into his speech some report of results obtained by their gifts. In every case the mention he made was in tune with the donor. If the donor were a shy person he would not mention him by name but would give a knowing glance as he told of results obtained. If the donor loved mention, as do most of us, he would apply the appropriate degree of gratitude. One

alumnus liked it thick, saccharine thick, and how Dr. Wilbur piled it on, but that alumnus' gifts at that time totalled $10,000 —they now total over a quarter of a million.

An alert development office at a Midwestern college quarterly sends to each Alumni Club president a breakdown of the alumni gifts, grants and bequests made from his local area with the suggestion that in proper manner recognition be given. The Alumni Fund officer of the college reports this is aiding materially the annual fund appeal.

A widow, Mrs. Johnson, gave their country estate and $150,000 to a university unrestricted, although it was understood it would be used by the electronics department. Each month, every month thereafter, the faculty department head called upon Mrs. Johnson and over the tea table told her exactly what was being done at her estate, how they had torn down a partition, how they had changed this and that, what had been achieved and what had failed. Told her the whole story and in fact made her a participant in the adventure.

Two years later her attorney sent for me and advised that his client wished to provide in her will sufficient monies to make certain that the development program of the professor of electronics would be carried to completion.

A cook in the men's dormitory at an eastern university was enlisted by a freshman student to give $10 each year to the Annual Appeal. Each year for five years the student reported how the money was spent and invited the cook to attend and to participate in the fund organization.

At the sixth year the cook was deceased but he had provided in his will that his entire estate—$32,000—should go to the Annual Appeal to continue his gift forever.

Beautiful Carolina Inn at Chapel Hill is the gift of a grateful alumnus. In that Inn's dining room, after the guests are thoughtfully seated, they are handed the usual menu but placed inside of a most unusual cover. Do send for a copy. This cover with soft design and pleasant type starts—

> The Old South . . . God bless it and keep it . . . the land of cotton, tobacco, plantation mansions, magnolias, moonlight and music is not altogether gone with the wind. . .

and concludes—

In 1935 Mr. Hill and his family presented this Inn to the University Trustees, with this statement:

> It is our desire that this property be held in trust by the Trustees of the University of North Carolina, and the income therefrom used: First, for the maintenance and upkeep of the property; and second, for the maintenance and support of the University Library. . . .
>
> Visitors to The Carolina Inn can be grateful to John Sprunt Hill and his family for providing such a cheerful stopping-place . . . And guests, upon payment of their bills, may be happy that while they were making their home at The Carolina Inn, they also were making a small contribution to the Library of the University of North Carolina. . . .

The genial headwaiter of the Inn is most enthusiastic about this cover for he reports "hundreds of people ask me for a copy and I give it to them with the University's compliments. Then they slip me a quarter or a half; one man gave me a beautiful green fiver." What an ideal method for the distribution of a University message. People asking for it!

Annual reports are sent out by about one third of the college and university presidents. Most of these reports are just sent. One president—maybe there are others—sends a special transmission note to each donor with some short message as "Your generous gift helped to make this possible."

These simple illustrations—doubtless each reader has many of his own—are indicative, I think, that "gratitude" is an honorable, proper and an easy method of fund raising. One that leads to many warm friendships and to substantial gifts, grants and bequests. What a delightful combination!

A strong case can be made for each of the other suggested methods—of "expectancy of death" and of "bequest."

My main and concluding point is that in fund raising for colleges and universities we should not copy the methods of the Red Cross and the other great relief agencies but should select methods which for us are easier methods and are more in harmony with our institutions, with our objectives and with our ideals.

LOOKING BACKWARD

CHARLES P. McCURDY, JR.
ALUMNI SECRETARY, COLLEGE OF WILLIAM AND MARY
PRESIDENT, AMERICAN ALUMNI COUNCIL

OFTEN we have heard it observed that the objectives of the American College Public Relations Association and those of the American Alumni Council are, in many respects, parallel. This truism is scarcely in need of further elaboration. Our differences are in approach. You have the larger field. Ours is perhaps more intimate. The scope of your operation is unlimited. You address the public at large. We have the restriction whereby we are prone to think that our concern is not the public at all, but the family. Very frequently we have matters which we can discuss only within the family. This is not so with you.

But basically, we are both engaged in the same business. We are both trying to sell the same product—higher education in this country as we know and love it.

It is a strange thing that those of us in the alumni field should experience the obligation of selling it to the very men and women who have already had it and who should know its value without encouragement from us.

I contend that my fellow alumni secretaries, fund promoters and magazine editors will hereafter be obliged to concern themselves with public relations to a much larger degree than they have hitherto experienced. By public relations, I am not referring to the handling of those great public displays which have engaged so much of our time, in the form of social entertainments by way of class reunions and similar celebrations, many of which are juvenile in planning and purpose and have nebulous public relations value.

Instead, I hold that we should be focusing our attention on the most serious aspects of higher education and interpreting our institutions to our alumni, arousing opinion vitally affecting the name and progress of the institution.

I fear we have "erred and strayed from our ways like lost

NOTE: Address delivered at the Annual Meeting of the American College Public Relations Association, Miami, Florida, June 28, 1951.

sheep." If we are all in agreement that the maintenance and perpetuation of our colleges and universities are the underlying factors in all that we do and that this effort is becoming increasingly more difficult; that we are all engaged in a gigantic fight for survival—then I think you must agree that if we have any possible chance of winning the fight it will only be because we have succeeded in selling our institutions to our respective publics, be it church constituency, alumni benefactors, eleemosynary foundations, state legislatures or the public at large.

What have we done—what are we doing—what are we planning to do to put our schools in the best possible light? I cannot answer for the future but I, for one, have certainly had an overdose of the past.

Let us, for a moment, take a look at this business of fund raising in which we directly or otherwise spend so much of our time, thought and energy. How are we going about raising this money?

I know that we need dormitories in which to *house* our students—and tearooms in which to *carouse* them—and football stadia and gymnasia in which to *arouse* them, but our alumni and your public, in the urgency of the hour, and in the depression of the times, are going to have to be stirred to support of education and not construction.

The schools which we serve are in business for one thing only: to educate. They haven't any other purpose. And education is becoming more expensive with each passing day and we are going to have to subtract from it some of the furbelows and purblind accouterments which, since time out of mind, we thought we must support.

I do not believe that we can continue to beseech our alumni or anybody else to contribute for *things*. We will have to begin asking them to contribute for *principles*.

This, as I see it, is one of the greatest challenges before us. It is a challenge that must be surcharged with inspiration—not expiration.

Where should we begin or where should we be giving more attention in the creation of a clearer understanding of what our institutions are meant to do?

Though I am reluctant to admit it, I am not certain that you

or we can do much with our elders—meaning all of those who have graduated from college as long ago as this year.

Cannot we direct our inspired public relations to those young men and women who are still in residence and still in progress toward that glorious realm we call alumni and you call public?

How well are we doing in making this group understand that in most of our colleges we are not preparing them for the *making of a living* and that it isn't our purpose so to do?

How well are we putting over the idea that it is our purpose to *make for them a life?*

Are our presidents and faculties thoroughly sold on this purpose of higher education or are they, like their students, overcome with averages, statistics, examinations and final grades? Are they even cognizant of the very prominant part they play in the public relations programs of our institutions? Are they fostering a keen appreciation of the educational process itself or merely a keen appreciation of their own particular field or course? Indeed, do they realize how important is their role beyond the mere process of teaching? Can they even understand and sustain the very curriculum of which they are a part?

It seems to me that the answers to these questions are important in the problem we have in developing a clearer understanding of why it is so important to aid and abet in every proper way the colleges and universities of this country.

If we can direct our public relations to these students which would result in their understanding what their colleges really mean we would be producing gold edge securities with illimitable future dividends—come inflation, deflation, federal control, Republicans, or Democrats.

This business of reaching and dealing with the public is not always easy or pleasant but it could be a lot more so if you and I had a directional and inspirational policy emanating from on high that we could understand and enthusiastically endorse before we attempted interpretation. But this, necessarily, rests within the province of our presidents and boards of trustees—our presidents who probably understand the need but are timid—and our trustees, many of whom have no understanding and have no particular timidity in their ignorance.

Almost every president in the country has spoken of the per-

ilous need for a higher salary scale for their professors. After that they have emphasized the need for increasing scholarship assistance for worthy students. How successful have they been in transmitting this story to the public? Perhaps they and we have transmitted it but what we should have done was translate it.

The president of one of the fine universities right here in Florida, Dr. Edmunds of John B. Stetson University, recently came up with a statement that appealed to me as being one which I wish I could translate and sell to my constituency. Said he: "What is more noble or more unselfish than to help personally to maintain our colleges for the generations yet unborn! And is it not our duty? A man has no more right to enjoy the advantages of education without helping to produce education than he has to consume wealth without helping to produce wealth."

Doesn't Dr. Edmunds reflect here the idea and the ideal of the entire public relations program in which we are engaged? We must find the way.

Is it not a fact that much of that which you and I do is highly defensive? Are we not too frequently attempting to placate someone or some group? We are always cautioned against irritating our trustees or stimulating their wrath and indignation. We must make certain that this benefactor or that is kept in a constantly happy frame of mind lest that codicil in the will suffer an alteration. We must play down the fact that the new dormitory which the legislature has condescended to appropriate has private baths rather than gang accommodations. We must turn an attentive ear to all manner of pressure groups. We must exhibit the greatest caution in dealing with controversial matters. And is there any matter that is not controversial to somebody? The implication is that at times we should not even reveal the truth.

Our presidents, in the main, are not recognized as being particularly thick-skinned. More and more they seek shelter from the barrage that constantly envelops them and, in the process, look to us for that spark of genius which will protect them. Nor do I gainsay the presidents' procedure as being proper. We are, each one of us, a genius—a genius in the art of doubletalk—a genius in the art of saying nothing and with eloquence and at length. We can exhaust both sides of our mouths concurrently.

Truly do I believe that we should and must forsake the defensive for the offensive. The public and the family which we serve and whose support we admire to create and hold must be given less of the veneer and more of the hard cold facts if we can ever hope to create in their minds the impelling need for sustaining these monuments of truth and freedom—your alma mater and mine.

We in the alumni operation have an especial problem which I think you share and in which we certainly need your wisdom if we are successfully to solve it. It is the need to sustain in post-graduate years the intellectual interest and understanding of the alumnus. Mind you, I refer to his "intellectual" interest—not to his financial or emotional or some less valuable possession. We feel that were we to conquer this need there would really be no other worthy of our time and thought.

The distinguished president of the University of Virginia gave this a good summation last winter when he reported to his board of trustees that: "It is folly to suppose that we are doing as good a job as we can in making our graduates aware of an adequate relationship between themselves and their world."

He went on to observe that a few persons among the alumni contribute generously for general education, "but a great many more people contribute funds (even if the total amount is not large) for athletics and for the social amenities than they do for educational purposes."

President Darden was at least realistic when he suggested that "we make as little effort to keep in any intellectual touch with the alumni as they do with us." He was as concerned about the situation from the point of view of the alumnus as well as that of the institution for he felt that there was a great void existing between the two—a void which is not healthy for either and which he believed could be eliminated. He also observed with a somewhat refurbished platitude that "it isn't possible to make a silk purse out of a pigskin, and that the heart of an alma mater should be something more durable than a football."

The Richmond *Times-Dispatch* got itself excited over Mr. Darden's observations and editorialized that the president was taking off on what may prove a fruitful excursion. Said the T-D: "The alumni, from the unique vantage point of their personal experi-

ence, can offer the University informed and detailed criticism of its educational shortcomings. And the University, for its part, should be able to offer the alumni an intellectual stimulus that will be all the more appreciated because of its association with their student life. Somewhere there must be a better place for the twain to meet than along the fifty yard line."

Well, to me, around Virginia, Mr. Darden is a new Moses and, God willing, may his leadership extend beyond the confines of the serpentine walls at Charlottesville.

I concede that if our presidents would take a greater lead in selling the principles of education, the jobs which you and I have would be considerably less difficult. But I certainly do not concede that, even lacking this leadership, we as quasi-interpreters of our institutions' principal business can remain vacuously indifferent to the problem. We have allowed our respective jobs to become sinecures through our habits of saying good things about everybody and everything to the extent that our very lexicons have been reduced to a sickening pottage of adulating adjectives. As long as we put everybody and everything in a favorable light, I suppose our jobs will remain secure. It does raise the question whether giving ourselves security is serving the university's greatest cause.

I have raised many questions here this evening touching upon what I believe to be the substance of our respective jobs. Raising such questions is never difficult.

Finding the answers to these questions is something else again. Where can one find the answers? I have but one source which I consider at all reliable. I recommend it to you.

Wash clean the windows of your office and gaze through them carefully at the campus which surrounds you. Give no thought to the Victorian or perhaps Staten Island Gothic architecture you may see; nor to the unkempt appearance of the grounds. These matter little.

It will suffice that you just look at the students—the alumni of tomorrow. There will be your answer.

Our present-day students, not to mention the professors who guide them, are casting a new light on things to come in collegiate education. They are putting a different value on the educational process. They are finding it increasingly more ex-

pensive. They are insisting on higher and higher standards. They are more skeptical of educational showmanship. They are beginning to cringe over our football panjandrums. They are more critical of misplaced emphasis where it may occur.

These are the people to whom we must now devote our energies—our intelligence. I fear they will not be satisfied with what has come before. More power to them! And more power to you and to me if we can meet the challenge which they will certainly present us—if we can assume a new leadership in advancing the cause than which there is none greater anywhere.

If, in the years to come, there are to be found in every city, hamlet and county in this country and elsewhere, alumni and other custodians of all our institutions who will have a more constant consciousness of their obligations to society through support of the highest purposes and aspirations of their alma maters, then you and I, and those who shall succeed us, may go forward into a new era, sharing with Tennyson the belief that:

> Some work of noble note may yet be done, not unbecoming men that strove with Gods.

RAISING THE WIND

HENRY NOBLE MacCRACKEN
PRESIDENT EMERITUS, VASSAR COLLEGE

THE solicitation of funds is a business, a racket, a technique, a sport, or an art according to your point of view. Whatever it is, it is deeply embedded in the American way of running things. It's an old business—witness Chaucer's Pardoner:

> Boweth youre heed under this hooly bulle,
> Cometh up, ye wyves, offreth of youre wolle!
> Youre names I entre heer in my rolle anon!
> Into the blisse of hevene shul ye gon!

The Pardoner knew all the tricks of the trade; how to appeal to the fear of social loss, to individual pride, and to "something for something."

It is not a business for the sensitive, or the shy, or the impatient. It is, I think, only endurable when it is taken as a sport (stalking deer is the nearest parallel) or as an art.

As a profession, fund-raising is wholly in the field of public relations. The so-called fund-raisers raise none of the funds. They make surveys of need and prospects, prepare circulars and pamphlets, organize directories and files, teach methods to workers, and then watch the money roll in. They fulfill a function like that of a life insurance company which for a slight fee of 14% teaches you to be thrifty, careful, or provident, or leaves you, rather, to be your own careless self, while assuming these virtues for you. The fund-raiser, for a variable fee, puts you to work to raise funds and exploits your lower motives, of sport, excitement, power, and even competition in a race for a goal against time and the hardened heart.

The years of my term have witnessed great gifts for education, and Vassar's increase of assets during my term from five million to twenty-five million dollars in endowment and plant only kept her in her place as a prominent woman's college. Relatively, indeed, she rather lost ground, and largely, I think, because I never made fund-raising a primary concern.

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In their plans for the inauguration of the young president, the trustees graciously allowed him one place in the program. It was the personal speech of the occasion. I chose Professor Kittredge, asking him to repeat an address he had given at a teachers' smoker. He was the hardest man in the world to beguile into such a talk, but his friendship for his old pupil prevailed over his busy scholar's life, and he accepted. He called it "The Scholar and the Pedant."

He assumed that Vassar in choosing me had expressed its wish for a scholar, though it just escaped getting a pedant. Pedantry he defined as the technical language of somebody else, and humorously defended the right of any group, learned or not, to use its own vocabulary.

But though Kittredge assumed that Vassar had broken precedent in wanting a scholar as president, he was under no illusions as to the real nature of the job. That was, to raise money. Kittredge compared a president of a college to the parson in the Prologue to the Canterbury Tales.

"... though his parish, like that of Chaucer's parson, is 'wide, with houses far asunder,' he is expected to visit them all, 'upon his feet, and in his hand a staff.'" He made no quotation, however, of the Parson's admonitory duties.

All too true was Mr. Kittredge. By stealing time from other duties, by imposing on good-natured colleagues who filled my place during my absences, and by catching up on the literature in my field during vacations, I barely managed to salvage a part of my time for teaching. I could not give extra time for conferences and the careful supervision which college students need in writing. My courses were therefore restricted to the intermediate group, and in that group I taught soon or late nearly every course in the offering. As the English teachers filled in for me, I returned the favor by taking their courses when their leaves came round.

With some outside help I managed also to put together my texts of Lydgate's shorter poems, and publish a volume for the Early English Text Society. A final volume in that series, on which I worked fitfully with the aid from a scholarly assistant, Mrs. Hortense Marks, is still in the clouds. While the world

has not got on very well without it, it certainly would get on no better with it.

So I became a displaced person, a refugee from scholarship. I have to confess now, that I might have saved my time and strength for it. Administrative work is intensive, and to some extent seasonable. Most presidents take three months' vacation, sometimes more. Some of them manage a month at Christmas, and a fortnight or longer in Florida in early spring, as well. They have plenty of time for scholarship if they choose it. But their work unfits them for it. They get the itch for the platform. It is hard to resist and it soothes the vanity. The introductions alone are worth the trouble, to one who needs a restorative to his pride and his conscience. He knows they are not true, but he likes the warm bath of flattery.

After all, was I really a scholar? A teacher, yes; but why had I spent so much time at Yale over textbooks, if my aims were really scholarly? Why was I so easily diverted into civic life, church work, and social reform? Though I worked feverishly in the rather barren field I had chosen, my grasp of it grew no stronger or wiser. I was not, by nature, gifted with a love for detail, and accuracy was never sure with me, nor systematic recording of my reading. I read too widely over the surface of all fields.

Though my friend at Harvard, William H. Schofield, lamented my defection from scholarship, I shed no tears. It was a good background for my life among the scholars of the faculty, but my pleasure in securing opportunities for the scholarly development of others was far greater than any pleasure I had ever had in the occupation.

When the alumnae, in my first month of office, proposed to me the launching of a drive for a million dollars, I was more than ready for it. The trustees had assured me that finances would not be my concern, that the alumnae had no such idea. Louise Sheppard, their spokesman, was one of our wardens, and lived in Strong House. Together we set up an organization, for it never occurred to us to seek professional aid.

Dr. Taylor had depended almost entirely on personal solicitation without publicity or organization. He had worn himself out in travel and correspondence, with disappointing results.

During the three years previous, gifts to the college had not exceeded five thousand dollars in any one year. It was, he told me, his chief reason for resigning at the statutory age of sixty-five. A younger man must take on the burden. The college in his twenty-eight years had received as endowment less than a million dollars in all. Most of the money given in his time had gone for buildings to house and equip the rapidly expanding college.

Dr. Taylor, however, preached generous giving to a generation of younger graduates whose gifts came in later days. One of these gifts was the Vassar Alumnae House, presented by Mrs. Elon Hooker, '94, and Mrs. Avery Coonley, '96, in the spring of 1915, as a part of the Anniversary Fund. In the deliberate fashion of those days, nine years were to pass before the completed building was to gladden the hearts of alumnae. But the gift as well as the idea grew with the years, until it was many times the original amount.

Under the inspiration of Mr. Rockefeller's new policy of gifts conditional upon others, happier times were in sight for the colleges, Vassar among them. The Fiftieth Anniversary in 1915 furnished a good reason for a new appeal. So Dr. Henry M. Sanders, our honored trustee, and pastor of Mr. Rockefeller's own church, escorted me to the seat of the mighty, the "Rock(efeller) from which oil blessings flow," Dr. Sanders called it.

"Mr. Rockefeller," said Dr. Sanders one day, "you have made a scriptural passage very clear to me. 'The meek shall inherit the earth.' You are the meekest man I ever knew, and you have inherited most of it."

The General Education Board at 61 Broadway was our goal. Offices partitioned round a great central hall full of stenographers gave little evidence of the enormous power these men possessed. Dr. Gates (formerly a Vassar trustee), Buttrick (daughter Vassar, '17), Flexner, Rose, and the Auditor, Trevor Arnett, were the trusted almoners of the hundred and thirty millions then in the fund. These men were, I think, superior to their successors because they were less professional, and because religious and ethical grounds rather than scientific seemed to govern their actions.

They were prepared for us. Dr. Sanders was an old and

trusted friend. We had in Dr. Buttrick's office the usual uproarious and jovial session that took place in those days whenever Protestant ministers met off duty. For thirty minutes they sat and cracked jokes, while I sat an amazed and anxious onlooker. Was this the consideration given to a request for a quarter of a million?

My question was answered at length, in one minute of serious talk at the end of the half hour, and we were dismissed. Dr. Sanders was in high spirits.

"You'll get it, or something like it, you'll see," he chortled. "They wouldn't have laughed so loud if they were going to hold back."

And so it proved, though the Board whittled down our request to two hundred thousand dollars.

On a later visit Dr. Flexner suggested that he was looking for something to survey, and would like to come up and survey Vassar. I welcomed the suggestion, but nothing came of it. Wickliff Rose, whose daughter followed Dr. Buttrick's to college, gave me a piece of good advice. "When you are hunting for money, use a rifle, not a shotgun. You'll be more likely to bring down your game."

I found this to be true, especially in appeals to foundations. These organizations, which have a preponderant influence in the development of higher education, were receptive to striking and original ideas, rather than to support of the general aims of a college. No prestige was involved in such a gift, nor any judgment rendered other than the endowment of a college as competent to manage its own affairs.

Only in the great gift of fifty million dollars, distributed in 1920 at the personal wish of Mr. Rockefeller, was any large sum devoted to the general aims of education. When the seven women's colleges asked for recognition, the Board singled out certain ones and denied the claims of others in a quite arbitrary manner. Our trustees at the time insisted on asking for a gymnasium, which was at the time our real need. This was refused, but a half million was given to Radcliffe for a physics building on the plea of graduate study, although at the time there were not half a dozen students in graduate physics. The story of American philanthropy has yet to be written. It is not to be found in the published reports.

Not long after my appeal had been made to the alumnae, an old Negro came to my office. He looked like an old family retainer.

"Have I the pleasure of speaking to Mr. MacCracken?"

"You are right."

"I was instructed to put this parcel in your hands. Will you please to sign this receipt?"

I did so and my visitor bowed out.

I opened the package, thinking it the manuscript of some book which an alumna wanted me to read. My eyes began to pop when a hundred thousand-dollar bonds of the Central Pacific Railroad and a check dropped out, making up the back value to the full hundred thousand. No sign of the giver. I could make my guess, of course, for I recalled the wonderful group of trustworthy attendants in the Standard Oil building, where Charles M. Pratt had his office. He was having his little joke.

I never had another one like it. But I once lunched with Mrs. Anita M. Blaine in Chicago, at the suggestion of her granddaughter, then at Vassar. "How much do you want me to give to the Seventy-fifth Chicago fund?" she asked.

"Whatever you will," I said.

A few days later Nancy Blaine told her grandmother I had devoted my birthday to the luncheon. Promptly came a birthday gift to me, an engraved cigarette case, and inside the case a check for ten thousand dollars.

As a rule, money was not thus played with. It was a most serious matter, performed sometimes with the solemnity of a rite. There came one day to my office Mr. Chester Pugsley of Peekskill, with his attorney. "Dr. MacCracken, I want your aid in a benefaction I am about to make, of half a million dollars." My spirits soared, but Mr. Pugsley went on. "I want your signature as witness to this deed of gift of five hundred thousand dollars to Harvard Law School for scholarships."

One of the greatest gifts in American education was recorded in the will of Margaret Slocum Sage. Her husband, Russell Sage, was physically unable to give money, and left it to his wife to perform. With the wise aid of Mr. Henry de Forest, she gave the great fortune to over fifty institutions, placing no restrictions on the gift. Professional almoners would have put limits upon it. Vassar's share, one unit of the estate, amounted to over seven

hundred thousand dollars. Of this, the cost of Josselyn House must be subtracted, for when she gave this to Dr. Taylor, she deducted it from the unit left in the will. Vassar trustees set up the fund as a reserve for building maintenance and improvement, to be used and repaid from savings.

"I like to think of Uncle Russell Sage as coming to Vassar's help every little while, as he is needed, with the trustees to watch every expenditure." Thus said Russell Leffingwell, who had known the old and famous financier.

Mrs. Sage was a friend of my mother's. "What a pretty dress you are wearing, Mrs. Sage," my mother said to her one day. Mrs. Sage began to weep. "I can't take any pleasure in it," she said. "Russell says I have a good dress already and shouldn't have bought this one."

I once accompanied my father in a call upon her. She had taken a small cottage in Lawrence, L. I., for the summer. Like other wealthy women, she felt hounded by charity-beggars, but endorsed us, since we came on no such purpose. The lot of the rich who do not know how to protect themselves is a hard one in America. I do not envy them.

Philanthropy in the grand manner was the hobby or rather the sport of Mr. George Plimpton, who obtained most generous gifts for Wellesley, Barnard, Amherst, and other colleges of his choice. The main building at Barnard is one of his prizes of the chase. On this occasion he chartered a yacht, and took a party of guests through Alaskan waterways. One morning Mr. Jacob Schiff came on deck and stood to view a great glacier, surrounded by lofty mountains. "At such a moment I am very humble," said Mr. Schiff. "I am deeply moved."

"Mr. Schiff, I know you want to remember this day by a generous act. You are going to give me a building for Barnard."

And so it came to pass, if we may trust Mr. Plimpton. Such strokes of the trustee were beyond my powers. Mr. Charles Wimpfheimer of New York gave Vassar its Nursery School after ten minutes' thought, upon my first meeting with him. I can recall no other large gift of such instant response. Doubtless he knew of his daughter's interest in child study. He had no other reason.

It was my experience that any large gift ought to be allowed

to ripen on the tree, until ready to fall into Vassar's hand. Ten years, more or less, was the time required for the harvest. Knowledge of the college from one or more aspects, sharing its life from time to time, through trusteeship or alumnal office, personal friendship with students and teachers—these have provided the motives which in practically every case came into its fixed form as an original product of the giver's mind. I do not recall having actually asked for more than one. The idea of the gift came slowly, stimulated by numerous contacts. Some of the contacts were planned, no doubt, in the hope of awakening interest, but certainly they were successful in proportion to freedom from any appeal. In the case of those who were trustees, there was pretty full knowledge. In other instances, a single well-informed contact was enough to start the train of thought.

Consequently, if someone were to ask me, "How can I get large gifts?" I should have to confess ignorance. So far as I know, you don't "get" them, they grow out of experience. If you have the good fortune to work among people of means, the gifts will come. "Don't thee marry for money, but go where money is." Such is Tennyson's farmer's worldly advice.

But though these larger gifts stand out in Vassar's history, the small gifts far outnumber and outweigh them. My guess is, that gifts of a hundred thousand dollars do not come to ten millions in all, while the smaller gifts come to some fifteen millions at least. This estimate is based on cost of buildings at ten millions, not their replacement value. Not only are the smaller gifts, most of them at a hundred or two hundred dollars, more significant in the mass; they mean more to the college in other ways. Often fifty dollars is as much of a sacrifice as fifty thousand, in this country of ours. I think of the scholarship fund in his wife's memory built up by a missionary in India, in little savings, a few dollars at a time, through many years of service.

I think of a woman who came to my office one day in 1915, and said: "Forty years ago Vassar gave me a scholarship of one hundred dollars. It meant that I could keep on at college. I vowed then, that if I could earn the money, I would repay it a hundred fold. I have done so; here is my check for ten thousand dollars."

Only the condition of anonymity keeps me from giving the name.

There were many such gifts at the Fiftieth. It seemed as if the alumnae were just waiting to be asked. Almost the whole correspondence was carried on by Louise Sheppard and her class secretaries. The fund of one million was oversubscribed within the year. Moreover, many gifts came later, inspired by the drive of the Fiftieth. The official Vassar seal of the year was a young and gallant maid, who replaced for the time the plump matron of the Vassar legal seal, who seems to be balancing herself on a part of the Yale fence, with a Yale "tomb" in the background. She seems to be waiting for a boy friend to come along.

"The new seal," said Marjorie, "means that Vassar is capable of rising to an occasion." And that it certainly did. The loyalty and dynamic drive seemed to grow year by year. When, in the war, a deficit was incurred, the alumnae paid it off in six weeks, with the generous aid of Mr. Pratt. Even without his aid, the graduates' gift was 80% of the deficit.

In 1922, it was the same story, when the alumnae gave two and a half million to meet Mr. Rockefeller's half million. Finally in 1940, the goal of two million was reached on the last day of the 75th Anniversary year. In none of these campaigns were professional money-raisers employed.

Our professors shared in the drives. Margaret Washburn with her class in psychology organized a study of the emotional appreciation of music, and won a $500.00 prize offered by a phonograph company. It was Miss Washburn's subscription. I recall vividly how sure she was that she who had never done such an undignified thing would win the contest.

Our drives were valuable to Vassar leaders in training them for other social leadership. Many of our workers have become well known in different phases of American life as a result of this training.

In 1922, when Vassar celebrated the completion of the three-million-dollar salary-endowment fund, the commencement was uproarious in its jubilation. I apologized for it to our guests, Sir James and Lady Craigie of Oxford.

"Don't think of it," said this worthy Scotsman and great lexicographer. "Man, if only all my Oxford friends could see

this, it would do them much good, and Oxford too." He laughed and sang with the rest over the victory for education.

A year later, in England, I was invited to a dinner in London, when I met the heads of the English colleges for women, and was closely quizzed upon the ways and means of getting support for women's education. I could not help them much. Later, at Edinburgh, I addressed the graduates' association, recently formed by a Scots professor whose American wife had taught him something.

In Praha three Vassar graduates obtained four million crowns to build the women's hall on the Charles University, with a gift from President Masaryk to start them. They obtained the rest by using their wits and their experience at Vassar. They were graduates of '22.

Among givers to Vassar none was more original than Mrs. Mary Clark Thompson, whose husband's portrait is above the fireplace in our library. I first met her in the 50th Anniversary year, at her home in Canandaigua. Later I was a visitor in her Madison Avenue home now replaced by a skyscraper.

Mrs. Thompson came of the generation of strongminded women, and shared their characteristics, though I think she did not go to college. Our professorship of political science was given by her at a trustees' meeting, in which Dr. Taylor had pleaded for its founding. As she left the room early, she put a slip of paper in Dr. Taylor's hand, stating that she would give the seventy-five thousand needed.

Her gift of the library wings was just as casual. It was contained in a tiny personal note, of the kind fashionable among young ladies at the time, and came in response to a brief note of mine, after my visit.

In art her gifts were not always welcome. Vereshtchagin's "Pearl Mosque of Agra" does not please the Art Department as much as it does me, and is very rarely shown. As for Houdon's bronze statue "La Frileuse," that is hidden in some subcellar, if indeed it remains at Vassar anywhere. Mrs. Thompson's famous collection of fans was not sought after.

The old lady was a great reader and a purist in the use of the mother tongue. My colloquial style needed much revision before she was satisfied with it. As soon as I learned of her concern

about it, I gave her much material to work on. She enjoyed the task, and we became good friends. She left a curious, and for Vassar very unfortunate, will. After bequeathing Williams and Vassar Colleges each three hundred thousand dollars in outright bequests, she left the residuary estate to her nephews, to go to the colleges in case the nephews died without issue. The nephew was on Williams' side a bachelor, while the nephew on Vassar's side had three children.

The famous philanthropist Miss Helen Gould (Mrs. Finley Shepard) had endowed several women's colleges with scholarships, the recipients named by her. In each case the college was obliged to continue full board and tuition no matter what the rise in costs and prices. At Vassar this resulted in assuming a cost of $7500 for a $2500 benefit. The students named by her were not in all cases promising. Mrs. Shepard's hobby was the exposure of un-American activities. In the course of pursuing it, she came to think that all the women's colleges were hotbeds of radicalism, and announced her intention of naming no more girls to her scholarships. Vassar therefore offered her the option of returning her gifts, or of using the money in some other way at Vassar. She asked for the money, and it was repaid her, over $40,000 in all. The other colleges did not give her the option but transferred the funds to other uses. I was laughed at for our punctilio, but I do not regret our action.

The annual fund is a way of giving that came in after 1915. It is highly successful, though its cost of operation is considerable. Vassar's mass drives were given at a cost of three per cent on overhead operation, kept down by the large number of volunteer workers. Yet the annual funds are worth while as a means of continuing the interest of graduates, especially of those who live at a distance from the college.

On the whole the pursuit of wealth was as exciting as the pursuit of knowledge. I had few unhappy times. One man told me he would give a million dollars if I would tow Vassar down the Hudson out to deep water and sink her like the New York sewage. It had taught his daughter to think for herself, as he called it. She had gone to work in a store against his prohibition, and the college was to blame.

That same morning, in the office below this man's, in the same

building, a man grasped me warmly by the hand in welcoming, expressed his gratitude to the college for all it had done for his daughter, and asked me to accept five thousand dollars. You can't please everybody.

With its endowment Vassar has over three hundred deeds of trust, the terms of which are published and periodically reviewed. The large number testifies to the number of interests at the college. "In memory of Professor Salmon's course in American History." "For Professor Dickinson's course in Music," is a gift of the young woman in whose memory the two million endowment in mental hygiene was recently given. The restrictions required a special budget for their faithful execution, but in the confidence which this gives to loyal graduates the cost is well repaid. At the same time unrestricted endowment is greatly needed at Vassar, and I doubt, sometimes, whether my encouragement of special gifts has been wholly wise.

CULTURE AND CHARACTER

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IN ONE of his conversations with Eckermann, Goethe remarked that "Culture is developed in solitude; character in the stream of events." In this fusion of apparent opposites is to be found, I believe, the key to harmonious and useful living.

Goethe properly insisted that we join culture and character. They have been too often separated. Some of us can remember the *fin de siecle* writers and artists who, taking their inspiration from Walter Pater, and perhaps also from the Pre-Raphaelites, advanced the theory that art should not concern itself with life but should instead be developed by and for its own sake. This spirit expressed itself in England in the writings of Oscar Wilde, the poems of Ernest Dowson, and the drawings of Aubry Beardsley. At the same time in France, Toulouse-Lautrec was painting the *demimondaines* of Paris while the poetry of Paul Verlaine and the novels of Turgenev were the rage.

These were the men who set the fashion which was copied by those of lesser abilities. In this country, young men of means, uncertain of themselves and distrustful of the vigor and crudities of a new continent, withdrew from life and made the isolated pursuit of a derivative culture their goal. To them, the expatriate painters, Sargent and Whistler, the devitalized Henry James, and the rococco architect Stanford White, were the models which all cultivated Americans should imitate.

Now there was something pretentious and false about even the culture of these gentry. It was not deeply rooted in either learning or emotion since these were qualities which were respectively too austere and too compelling for timid men. They concerned themselves therefore with more trivial subjects and laid their emphasis upon self-conscious techniques rather than upon subject-matter or theme. The classic exposé of this pretentious much ado about nothing was expressed early by the inimitable W. S. Gilbert in *Patience* which should have laughed Bunthorn-

NOTE: Commencement address delivered at Goucher College, Baltimore, Maryland, June 18, 1951.

ism out of existence and have deterred the men and women of that generation from "uttering platitudes in stained-glass attitudes." But unfortunately it failed and tens of thousands of the leisured class in Western Europe and America succumbed to the enervating influence of the pursuit of culture for its own sake.

After the first World War, another attempt to achieve culture divorced from character was made by the self-styled intellectuals of the Western World. Bloomsbury in London, the left bank of Paris, Greenwich Village in New York and their host of lesser counterparts were filled with young men and women who, in the name of art, were attempting to escape from morality. In painting, the School of Paris and the abstractionists with their doctrine that art must be stripped of meaning, dominated the scene. Proust, D. H. Lawrence and Aldous Huxley were the prevailing literary gods, while Noel Coward came to be the leading dramatist. Another exodus from America took place of those who allegedly found American life to be too "coarse" and who settled down on the left bank to lead the so-called larger life. I well remember an evening in the late twenties which I spent in Paris with the leader of this group of expatriates who had earlier edited a scathing book to prove it was impossible to lead a cultivated life in these United States. This exponent of the arts was practicing his profession by reporting the horse-races at Longchamps for the Paris edition of the *New York Herald* and his conversation showed less wit than is common in one of our West Side saloons in Chicago. Nor was it merely the private lives of this generation which were lost. When the hour of trial came and the Nazis broke into France, these men were not defenders of freedom. Instead most of the members of the School of Paris and the international set became collaborationists, and so the evils of another generation festered in dark alleys and in the stagnant pools of life.

Now after a second World War, there are signs that members of a still third generation are about to separate themselves from the stream of life and seek satisfaction in a pursuit of the senses disguised as culture.

It may perhaps be legitimately objected that thus far, I have painted far too lurid a picture.Those who pursue culture exclu-

sively do not in the main use it as a mere cloak for vicious living. There are instead a host of scholars and aesthetes who seek culture in a discriminating manner which separates them sharply from the tosspots of Montparnasse. Such are men of the stamp of Henry Adams, Henry James, Paul Elmer More and Henry Dwight Sedgwick. Every university has men and women of this type as do museums and libraries while there are numerous private scholars who fall within this category. Most of these people are charming and frequently they are decorative.

But however attractive such persons may be, we all, I think, recognize a lack in them. What they lack is strength. Because they have withdrawn from the stream of life, they have not in general developed virility of character. In consequence they are often precious and frequently querulous. Henry Adams is the perfect example of this type. He could never soil his hands with the dust of conflict and so he not only kept out of the Civil War but also out of all the social movements of the next half-century. Learned in British and American history and in medieval art and thought, a dabbler in physics, he was after all merely a spectator of life. For nearly forty years, he looked across at the White House from his elegantly furnished home on Lafayette Square and lamented the times, which did not recognize his preeminence by making him without toil or effort, President of the United States or at least Secretary of State or Ambassador to Great Britain. That this was not done was strong proof in his mind of the disintegration both of matter and society. With all of Adam's brilliance, there was a strong undercurrent of futility in his life of which he was uneasily aware but which he obstinately refused to cure.

In a similar vein the chief impression which one gains from the lives of Henry James and Logan Pearsall Smith is that of subtle but rootless artists who, fleeing from the crudities of a vigorous country, sought refuge in the decaying folds of the class-stratified society of England and in the process decayed along with their environment.

In short, the pursuit of culture to the exclusion of character gives us men who are at best fragile and at worst vicious. When the storms of adversity beat upon them, as happens upon occasion to most lives, they tend to go down in futility or failure. Simi-

larly, since there is struggle between societies, those in which men have lost the will to sacrifice for the common goal fall before more virile and more cohesive groups. In the testing fires of time therefore the quest for culture divorced from character does not have survival value.

But now let us examine the other side of the shield and consider those who have concentrated upon character to the neglect of culture. We all know such people and in general they are somewhat unlovely and unattractive. The Puritans for example made the development of character their self-conscious goal and believed that works of beauty were sinful expressions of the evil spirit. Oliver Cromwell and the supporters of the Commonwealth broke up the art collections of Charles I to the lasting loss of England and the gain of the continent. In this country, the Puritan influence was hostile to art and culture and has been the strongest single influence in repressing it. For generations, it helped to freeze the genial currents of the soul and created a society as aesthetically barren as its rocky hillsides and as emotionally cold as its winters. There are few more repellent characters in all of American history than Cotton and Increase Mather and Jonathan Edwards who were the high priests of New England theology. While Puritanism helped to permeate the country with a sense of social responsibility, for which we owe it a great debt, it did not produce lovable or well-rounded men and women.

In a similar fashion, the Evangelical movement which spread through Protestantism in the 19th Century helped to purify the national character, but it was certainly adverse to the arts. Largely insensitive to beauty, it gave us the mawkish hymns of Sankey and the fiery exhortations of Moody as the corporate expression of religion. To those who believed in the privacy of sacred emotions it was somewhat shocking to be accosted on the street by Moody and his followers and asked if one was "saved." To what emotional excesses and aesthetic ugliness such tendencies could lead was well exemplified in the conduct of frontier camp meetings and the revivalist activities of Billy Sunday and Aimee MacPherson.

In modern times with its shifting of emphasis from individual salvation to social well being, we all know the well-meaning

reformers who are so busy trying to reform society that they neglect to enrich their own lives with beauty or to deepen them through study and contemplation. There is nothing more exhausting than to move from one meeting to another with no time for personal development and I sometimes believe that one reason why those of us who have fallen into this treadmill have so little effect upon the world about is that we communicate this feeling of exhaustion to those we meet and give them an uneasy sense of being devitalized.

The truth of the matter is that for a well-rounded and effective life and for a strong yet attractive society we need a combination of character and culture. For these are not competing, but rather complementary qualities. The great and winsome characters of history have always been men who have combined these attributes. To the student of art Michelangelo is loved as the superb sculptor of the Moses, the bound Slaves, the Pietas, the figures of Night and Day, Morning and Evening; as the matchless painter who, confronted with terrific technical difficulties, poured out his fiery genius in the breath-taking scenes and figures on the barrel-shaped vault of the Sistine Chapel and who as an architect gave us the perfectly swelling dome of St. Peters. But Michaelangelo was also a devout Christian who despite his ties with the Medici, like Botticelli, followed the reformer Savanarola in his efforts to purify the Church and State. He was also the passionate Florentine patriot who, when others fled, volunteered to help defend Florence against both Pope and Emperor and was in charge of the fortifications of his beloved city in the terrible siege of 1529–30. Like a sturdy soldier, he spent his days upon the walls of Florence fighting off the imperial armies and then would steal into the basement of San Miniato and work away at his figure of Night.

Of all our Americans, Jefferson was perhaps the most many-sided. Author of the Declaration of Independence and the Virginia Statute of Religious Freedom, reforming governor of Virginia, minister to France, Secretary of State, Vice-President, founder of the Democratic Party, leader of the popular forces in the country and one of our truly great Presidents, Jefferson's talents were of a high order in many diverse fields. One of the great masters of literary style, he was also a practical inventor,

a student and practitioner of scientific agriculture, an acute observer of natural science, a skilled parliamentarian, an amateur musician, and a far-seeing educational reformer. By his design and construction of Monticello and the old campus of the University of Virginia, he so blended the arts of architecture and landscape gardening as to give to the world the perfect examples of elegant simplicity. Culture was an integral part of Jefferson as was his passionate belief in the ultimate sovereignty of the people and his political skill and organizing ability.

It is still the popular fashion to regard Lincoln as a crude and boorish countryman who only grew into political greatness and moral nobility during the heat and passion of the Civil War. Close students of his life have long known that the style which flowered so perfectly in the Gettysburg Address, the letter to Mrs. Bixby, and the Second Inaugural was not a matter of sudden growth. From Basler's excellent collection of Lincoln's speeches and writings we can see the early roots of his style. The Peoria speech of 1854 against the Kansas-Nebraska Act was powerful in logic and apt in expression. The "House Divided" speech at Springfield in 1858, the Freeport Speech of later in the same campaign, and the Cooper Union Speech of early 1860 are all remarkable performances. The man who could write such addresses as those and the haunting farewell to Springfield, was already a master of English style before he stepped over the threshold of the White House. And this mastery was largely due to study and reflection upon the two most penetrating analyses of life, namely the Bible and the plays of Shakespeare.

In our own time and in my own city, another saint of mankind lived amongst us in the person of Jane Addams. Even her once bitterest critics now recognize her for what she was, namely, the embodiment of active and intelligent goodwill. In the fifty years she lived in our West Side, she was the greatest force for good that my city and state has ever experienced. But she was also one of our greatest writers and most penetrating thinkers. Thoroughly grounded in the literature of all countries, she absorbed these into her personal life. A student of art and architecture, she insisted that the poor had the right to beauty as well as to bread. An art museum, musical clubs and drama groups were integral parts of Hull House. Realizing the importance of

handicraft, she set up an historical museum at Hull House for the textile and other industries which long preceded the great museums in Munich and in Jackson Park. Believing as she said that those persons were most cultivated who could put "themselves in the place of the greatest numbers of persons," she traveled frequently through all sections of the world. A cultivated citizen of the entire globe, she was yet deeply rooted in Halsted Street and the 20th Ward. Under her, Hull House became the spiritual center, not only of a city and a region but in one sense of the country itself.

I shall offer but one more illustration, namely, Albert Schweitzer. One of the great organists of all time, the authority upon the life and music of Johann Sebastian Bach, a penetrating student of philosophy and profound theologian, Schweitzer became acutely conscious of the wrongs which the white race had inflicted upon the blacks. His inner voice would not let him rest and he felt an even stronger obligation to make a personal atonement for these sins of his race. So he studied medicine and went to the Congo to give his life as a doctor and surgeon to the ignorant blacks of that dark continent. There he has labored for over thirty years. In the heart of the African forest, he has become a great doctor and a great surgeon with his skill dedicated to humanity. And yet he is an even finer organist than ever before and no one can listen to his playing of Bach without feeling that his unselfish life has somehow helped him better to understand and transmit those noble harmonies.

These are men and women who to a supreme degree have been able to combine culture and character. And this is worthy of note. Their culture has been at once deeper and purer because it has grown in a nobility of soul. Can there be any comparisons for example between the integrated and harmonious Jefferson with his broad sympathies and the querulous Henry Adams, devoid of human affection? Or between the mighty Michaelangelo and the rootless members of the School of Paris? Or between Tolstoi, seeking to live a life of self-sacrifice and the self-indulgent Pre-Raphaelites and contributors to the Yellow Book? Or between our politician-saint Lincoln and the artful poseur Disraeli? We need not go as far as Tolstoi in maintaining that there can be no art which is not based on morality, but surely

we can say that self-sacrifice, sympathy, love, pity, courage and active goodwill ennoble art and give it a meaning beyond that given by mere excellenece of technical form. A noble message is, as Van Wyck Brooks has pointed out, essential for a noble art.

Is it not also true that those who refresh their spirits from the fountains of culture can at once give more to their fellowmen and cause them to desire excellence more ardently than can those whose characteristics are graceless virtue? There have been other settlement workers as selfless as Jane Addams but none who had so much to give or whose appeal was so compelling. There have been others besides Tolstoi and St. Francis who have obeyed our Saviour's injunction to give up our worldly goods and serve the humble and the disinherited, but none whose impression on men has been so great. Just as character ennobles culture, so does true culture make character attractive and in the best sense of the term winsome.

Nor should we be discouraged because we personally do not have the genius of character or of artistic ability to make of our lives the superb successes of those whom I have mentioned. The point is that we can make *greater* successes of our lives than we are doing and that by cultivating both character and culture we can best realize our possibilities.

Here again Goethe has shown us the way by reminding us that culture is best developed in solitude but character in the stream of events. We need quiet in which to study, to practice, to think and to create. Neither the message nor the technique of the great masters is to be understood amidst the blare of radios and loud speakers. To understand and to appreciate, we need to withdraw and then humbly to examine. The distractions of the world must be excluded before we can grasp the inner meanings of *Hamlet* and *Macbeth*, the beauty of the *Ode to a Grecian Urn* and *To a Skylark*, the diapason of *War and Peace* and the depth of the *Brothers Karamasov*. One must strain one's attention to the utmost to get the full meaning of Michelangelo's paintings of Creation, of Adam and Eve, and of the Prophets and Sibyls which adorn the ceiling of the Sistine or to appreciate the sensuous beauty of "Giorgione's Venus, his Fête Champêtre, or his Soldier and Gypsy. If one goes to a concert to hear Beethoven's Fifth and Ninth Symphonies and Bach's Brandenburg Concertos.

one must be oblivious to the crowd. It is in quiet gardens and fields that we can appreciate the infinite diversity of the forms of life with which nature clothes the earth. It is only in peace of spirit that the voices of the saints speak to us in the Sermon on the Mount, the Little Flowers of St. Francis and the Journal of John Woolman.

But perhaps I should interpose a further thought at this time. Clive Bell, the disappointed painter turned critic, maintained that culture was primarily a matter of appreciation rather than of creation. This seems to me to be an error. I believe instead that culture is based more upon active work than upon passive absorption. Only if we try to create, do we really understand the problems of design, the nature of the materials with which one must work and the difficulties of so shaping them as to realize our purpose. This is as true in literature as it is in physics; in sculpture, painting and in music as it is in woodworking, politics, cooking, mountain climbing and war. Those who sit in the cultural grandstand and content themselves with passing judgment upon the plays and participants miss the real insights and lack the real thrills. Their culture is derivative and somewhat stale, not first-hand and fresh. It is better to be a Michelangelo, a Masaccio, or a Daumier than a Clive Bell or a Roger Fry. It is better to be a Beethoven than an Ernest Newmann; and an Eisenhower than a Ralph Ingersoll. It is well for seekers after culture to discard the leisure-class interpretation of the arts and to become instead active, even if grossly imperfect, practitioners. Schweitzer is a greater organist because he is also a skilled organ builder.

But whether one concentrates upon appreciation or upon creation (and the truly cultured person will devote himself to both), each of these approaches to culture must be largely carried out in solitude. One must work in loneliness to create. Michelangelo shut the society of Rome and even of Pope Julius himself from out of the Sistine Chapel and labored with intensity of spirit to create his idealized figures of beauty. Beethoven composed his symphonies away from the hubbub of Vienna and Emerson found sanctuary in rural Concord, not in academic Cambridge or urban Boston. The architect knows that he must spend lonely days at his drafting board; the scientist that months and years must be

devoted to his laboratory. Darwin worked for nearly two decades in the isolation of his Kentish village before he was ready to let the early vision of evolution as revealed on Galapagos go forth to the world with the massed proof of the Origin of Species.

So it is with all creative artists. They cannot work effectively if the world is constantly peering over their shoulders. Michelangelo, as Vasari tells us, was careful as he was working on his last Pieta, not to let his shadow fall upon the stone from which he was slowly hewing his design. For while creation must probably be personal in its origin, it must be impersonal in its execution. No shadow of self-consciousness or of posturing may fall upon the work itself if it is to be effective. One cannot strike attitudes in private unless one is a consummate ass, like Roscoe Conkling, the politician of the Gilded Age, of whom it was said that he was the only man in America who could strut sitting down. To protect one's work against oneself, as well as against the crowd, one must create in quiet.

But if solitude is needed in which to develop culture, so is the stream of events the milieu in which character must grow. It is true that moral insights come most readily in quiet and that we can best fix the course of our lives through contemplation and silent prayer. This is one of the great contributions of the Quakers and of the mystics. But action is at once the test and the developer of character. Some years ago Irving Babbit and Paul Elmer More launched their brand of humanism with its doctrine that the moral muscles must only be flexed in private and that man's only public duty was to use the inner check and to refrain from action. This negative doctrine can only produce anemic characters who pursue a fugitive and cloistered virtue forgetful of the fact that virtue itself must, as Milton said, run its due course and that not without dust and heat. To be really good, one must be good for something, for virtue like everything else must be functional.

It may be possible to be a sunshine patriot and a summer soldier with a heart overflowing with self-proclaimed patriotism, but the real test comes when one must advance over a terrain swept by artillery or machine gun fire or hold on doggedly when outnumbered and exposed to ice, snow, or driving rain. That, as we say in the Marine Corps, separates the men from the boys.

In the fires of danger, hardship and discouragement, the soldier can forge courage and a steadfastness which can endure even unto death itself.

There are also many who profess their devotion to the common good but the test is whether they are willing to work for it; to ring the doorbells of an indifferent citizenry and to brave the opposition of the powerful forces of entrenched greed. He who would defend the common good must be ready to sacrifice leisure and frequently even his own reputation. For special privilege is nearly always ready to besmirch the good name of those who venture forth against it. Indeed I sometimes think that the active practice of the public good requires an even higher type of courage than that required of the combat soldier. For whereas our military enemies seek only to destroy the body but leave the soul unscathed and one's good name unblemished, the first efforts of political opponents seem so often to be concentrated upon the ruining of one's reputation and the embitterment of one's soul.

Similarly it is not hard in solitude to wish all mankind well but the test is whether we do in fact visit the sick, feed the hungry, clothe the naked and protect the weak. Unless we do, our protestations of virtue are but empty words. We give verbal adherence to the idea of charity but are we truly charitable in our judgments of and in our actions towards our associates? Do we treat them as friendly comrades in a beloved society or as competitive rivals whom we must elbow out of the way? Are we in fact greedy? The test is whether we take for ourselves more than our share of the world's goods, enjoyments and honors. There is in fact no ethics but social ethics—the ethics of men living kind, useful and unselfish lives in a common society.

And so one must end. Culture and character, solitude and society, contemplation and creation are all essential parts of the harmonious and integrated personality which as it moves through time can acquire strength and upon occasion give forth those chords of harmony which make of such men a choir, visible and invisible, "whose music is the gladness of the earth."

THE HICKORY LIMB

(Book Review)

H. L. DONOVAN

PRESIDENT, UNIVERSITY OF KENTUCKY

A DISTINGUISHED historian once said, every man when he is old, should write his autobiography. Dr. MacCracken has obeyed this injunction and has given us a tale* well told of a man and a college both worthy to be recorded. It is a story of a virile, robust, dynamic male snared by a college for females to become its president for thirty-two years.

The book might have been named the Evolution of a Man and a College. If Dr. MacCracken and Vassar did not grow up together, it can be said their periods of maturity paralleled each other. And when the separation came after more than three decades, it is evident that this former young Yale professor had designed the intellectual, cultural and spiritual life of Vassar as well as the architecture of many of her buildings.

"The Hickory Limb" is a charming book with not a dull page in it. It is replete with interesting anecdotes, delightful humor and many dramatic incidents. Miniatures of many interesting personalities fill its pages. It is a book easy to read, inspiring in its ideals and rich in its wisdom. Its educational philosophy is sound. Its adminstrative procedures are wise.

This book should be required reading for every college president, would-be college president, dean and other administrative official. College professors will find it a very human document. No Vassar alumna can afford to be without it.

For a quarter of a century I have been collecting the biographies and autobiographies of college presidents. I rate "The Hickory Limb" among the ten best in my collection. When I finished reading Dr. MacCracken's book, I wrote on the flyleaf this statement: "When I retire I hope I may be able to write as fine an account of my career as a college president as Dr. MacCracken has given us of his."

* *The Hickory Limb* by Henry Noble MacCracken. Charles Scribner's Sons, New York. 1950. 212 pp. $2.75.

CREATIVE EDUCATION IN THE HUMANITIES

(A Book Review)

PAUL R. ANDERSON

PRESIDENT, PENNSYLVANIA COLLEGE FOR WOMEN

THIS book* is more than worth-while reading. It is provocative, constructive and practical with regard to a curricular area where much confusion still remains. It is inviting to contemplate what would happen were such a volume required reading in a seminar for the arts faculty in a given college or university. The light might be rather blinding at first, but gradual adjustment followed by discussion and thought could well produce real results.

Would that Professor Graeffe had made as forthright a presentation of *why* coordinated courses are preferable to old-line introductions as he did of *how* they can be designed. He says he addresses himself to those who are still uncertain about the desirability of an integrated course, but he writes primarily for those who are already convinced of the superiority of such an approach in the arts and who want help in following it. Proof for the pudding should precede description of it.

Assuming, as the author does, that coordination of the arts for teaching purposes is good, the real problems are concerned with material, approach, emphasis, technique. Professor Graeffe does a superb job of unravelling and sorting out the issues of strategic importance in all of these categories. His own position is that "a lasting structure of the humanities can be founded on recourse to actual *experience,* by the *living public,* of the significant works of art and expressions of thought, past and present, experience in the sense *intended* in the works themselves." (p. 37.) He expresses dissatisfaction with the conventional standard of the professionals whose preoccupation is with form and presents a forceful appeal for inclusion of those materials which have achieved public acclaim, for an approach which evolves naturally from the process by which the public receives art, for an emphasis which is synthesizing rather than analytical, and

* *Creative Education in the Humanities* by Arnold Didier Graeffe. Harper and Brothers, New York. 1951. 199 pp. $3.00.

for a technique of instruction which permits the student to relive the experience of the artist to the greatest possible degree.

Professor Graeffe argues that a coordinated course in the humanities must consist of more than a mere aggregate of selected materials from separate fields, that its cohesive force is philosophical, or conceptual, integration achieved not in a formal system, but through participation in a continuing process. The objective of such a course is to provide the student with historical, cultural and contemporary perspective.

There are some splendid sections in the book dealing with teaching techniques, particularly those on the problem and workshop approaches. A long and significant chapter presents outlines of courses for different types of institutions. The plan open to most serious question is that devoted to special course content for women's colleges. All of the plans are for single-year courses. One can't help but wonder, in view of the importance and extent of the materials involved, whether such time allotment is adequate to the task.

The volume is a clear example of the real progress which has been made in recent years in thought about the development of integrated courses. It should provide added incentive to faculties everywhere to come to grips with instructional problems in the humanities.

LIGHTS IN NASSAU HALL
(Book Review)

DAVID ANDREW WEAVER
PRESIDENT, SHUETLEFF COLLEGE

AS INDICATED in the title, Professor Osgood's book is a fitting tribute to Princeton's two centuries of growth. One would not expect a complete history of an institution in a book of this kind. A fitting résumé of the historical events is presented in five interesting divisions with chapter headings as follows: Two Centuries of Building; Concatenation Accordingly; Gaudy Days; Landings on the Stairs; Theme on Variations.

In addition to these illuminating chapters and refreshing bits of history appropriately organized, the entire program of the bicentennial celebration is included, with an index.

This book's greatest value perhaps will be, not only as a record for the alumni and friends of Princeton's bicentennial celebration, but also as a model for other institutions desiring a very comprehensive program for an anniversary celebration.

Obviously, no record of Princeton's growth would omit such distinguished leaders as Witherspoon, McCosh and Woodrow Wilson. Professor Osgood presents the historical development without bias or undue color. As an illustration of factual presentation, reference is made to Board interference with administration, (pp. 13, 14, 19) a malady which perhaps no institution of higher learning has entirely escaped.

Again the author revealed not only the scholarship, but also the discipline which scholarship should represent in evaluating the great contribution of Woodrow Wilson. His treatment of the Wilson-West controversy reveals the human characteristics of both men in the controversy without discounting either.

The contributions of Princeton University to the leadership of the nation were discussed with becoming modesty. While the great achievements of the past were mentioned in review, the reader is left with his gaze upon the future of this, one of the colonial colleges. With such an enviable record of the past, all of us look with confidence to future achievements of Princeton University.

* *Lights in Nassau Hall*, A Book of the Bicentennial of Princeton, 1746–1946, by Charles G. Osgood. Princeton University Press, Princeton, N. J. 1951. 276 pp. $3.00.

PEACE CAN BE WON

(Book Review)*

ELIZABETH HORN

"EITHER we do it efficiently or we perish, for the danger is clear and present and the hour is late."

Thus Paul Hoffman, former business executive and ECA administrator, and now director of the great Ford Foundation, explains in this clear, succinct presentation the case for peace. We have the responsibility of leadership and we must work at this struggle for peace on *the military front, the economic front, the political front* and *the information front.* This is no dreamy treatise but a definite analysis in which he gives estimates in dollars and cents of the cost of this we must undertake.

It was Bernard Baruch who first started the author thinking along these lines when he said to him, "You'll never make people understand the true character of this fight until you stop talking about the 'cold war' and start waging the peace."

The book begins with the end of the Civil War explaining how the North could have helped bring together these United States and sent economic aid to the South instead of carpetbaggers. He then shows the harm we did by rejecting the League of Nations at the end of World War I and by too quick de-mobilization after World War II.

In the chapter on the economic front he gives an excellent summary of the Marshall Plan's objectives and just what it has accomplished. He divides it thus:

WE CAN HELP ONLY THOSE WHO HELP THEMSELVES.

WE MUST USE GUIDED DOLLARS.

A HARD-HEADED ADMINISTRATION OF AID IS NECESSARY.

WE MUST EXPORT OUR SKILLS AS WELL AS OUR DOLLARS.

EFFICIENT ADMINISTRATION DEMANDS TOP-FLIGHT MEN FOR THE JOB.

In the chapter on information he describes the gigantic operation Russia is doing in this field and recommends that an informa-

* *Peace Can Be Won* by Paul G. Hoffman. Doubleday & Company, Inc., New York. 1951. 93 pp. $1.00.

tion office be set up as a separate agency and that its administrator be a cabinet officer.

It is interesting to read about the bright-colored hydrogen-filled balloons which the Marshall Plan people released to Communist countries, each containing a message of our good will and a return post card. He tells about the answers they received.

He answers efficiently the schools of thought who maintain we should build a wall around ourselves and live in detachment, or we should drop a bomb on the Kremlin and wage a destructive "preventive war."

Throughout the book, tribute is paid to Senator Arthur H. Vandenberg and his work for peace.

*Life** has an editorial on how this country should break Stalin's monopoly of the word "peace." This book tells it more strongly and effectively and should be read by every citizen.

Mr. Hoffman ends on a note of hope: "Despite all current strains and anxieties we are living in one of history's most privileged periods. If we wage the peace and win it, we have the opportunity to convert this mid point of the twentieth century into the great turning point of all time. In this beginning lives the promise of the first enduring peace that men have ever built."

* *Life*, October 15, 1951, p. 42.

AMONG THE COLLEGES

ALFRED UNIVERSITY has been presented $7,500 for erection of a new carillon tower by Mrs. Orra Stillman Rogers of Fort Pierce, Florida and $1,000 in the will of Miss Anna E. Phillips of Bolivar.

BARD COLLEGE has been given an 825 acre estate on the Hudson River adjoining the campus by Christian A. Zabriske of New York.

BETHANY COLLEGE held the annual Faculty Seminar on September 13–14. This two-day program, planned by a faculty committee, enables the staff to consider problems pertinent to college teaching and administration before the activities of the academic year compete for attention. Symposia were held on the topics: "The Senior Comprehensive Examination," "The Place of the Library in Education," "College Faculty and Public Relations," "The Visual Aids in Teaching." In addition to the seminar program, a report was made on the Berea Conference on "What Is a Christian College?".

CARNEGIE INSTITUTE OF TECHNOLOGY has received a $300,000 grant from the A. W. Mellon Educational and Charitable Trust to establish permanently A. W. Mellon Scholarships that may not demand topnotch school marks if the student shows a desire to help himself through part-time jobs or constructive extra-curricular activity.

CORNELL UNIVERSITY has received contributions totaling $657,384 from 11,554 alumni, to be used for operating expenses.

DARTMOUTH COLLEGE has received $577,262 from 15,417 alumni, parents and friends: $75,000 will be used for scholarship aid and the remainder for operating expenses.

EMORY UNIVERSITY received a contribution from Dr. Walter T. Candler, Class of 1907, to endow a lectureship in the humanities. The college also announces a seminar on *Structure*

and Functions in Higher Education to be conducted by Visiting Professor Ernest C. Colwell, former president of the University of Chicago. A number of the faculties of nearby institutions have been invited to enroll.

FENN COLLEGE School of Engineering will have eight qualified high school graduates admitted annually on an $80,000 scholarship program initiated and supported by the Reliance Electric and Engineering Company of Cleveland.

HANOVER COLLEGE will receive a trust fund from the $1,000,000 estate of Percy E. Goodrich of Winchester, Indiana.

HARVARD UNIVERSITY received $2,838,601 in gifts during the quarter ending June 30. These included $1,019,828 from the estate of Henry W. Putnam of New York, Class of '69, and $75,811 left by Allston Burr, Class of '89.

LAFAYETTE COLLEGE announced that 2,652 alumni contributed $122,648 to the Alumni Fund this year.

LAGRANGE COLLEGE has raised $175,000 in the community of LaGrange, Georgia, to be used for the bettering of equipment and faculty.

LINCOLN UNIVERSITY (Pennsylvania) received $62,250 from the estate of the late Dr. John W. Brown, Pittsburgh physician and alumnus.

LYNCHBURG COLLEGE was left $500,000 by the late Floyd Knight of Lynchburg.

MOUNT HOLYOKE COLLEGE has been bequeathed $1,000,000 in the will of Newcomb Cleveland, former Chairman of the Board of the Erickson Company, Inc. which later joined with the H. K. McCann Company to become McCann-Erickson, Inc. The bequest is to be invested under the direction of the trustees and the income to be used for the general purposes of the college

including scholarships to be known as "The Newcomb Cleveland Scholarships."

MOUNT UNION COLLEGE has received $62,000 from the estate of Harry M. Wherry, former principal of an Alliance grade school, to be used for scholarships for needy students in Stark, Columbiana and Mahoning Counties.

NORTHWESTERN UNIVERSITY has been willed $1,000,000 in the estate of Dr. Herman L. Kretschmer, past president of the American Medical Association, specifying that the money establish the Lucy and Edwin Kretschmer Fund of Northwestern University Medical School "for special studies and investigation in the field of urology."

NOTRE DAME UNIVERSITY has been given a collection of paintings and tapestries by old masters valued at $1,200,000 by Mrs. Fred J. Fisher, widow of the founder of the Fisher Body Company of Detroit.

OCCIDENTAL COLLEGE has been left $800,000 from the estate of Mrs. Mary W. Stewart of Pasadena, widow of Milton Stewart, early resident of Southern California, who with his brother Lyman Stewart were pioneers in the development of the Union Oil Company. The bequest, wholly unrestricted as to its use by the college, will be allocated largely to the increase of endowment and development funds.

PACIFIC UNIVERSITY has received a bequest from the estate of Mrs. Judith Scott Walter, Beverly Hills, California, which may total $1,500,000 of which $250,000 is to be used for a chapel. Mrs. Walter's father, Harvey W. Scott, was the first graduate of the college in 1863. He then became editor of *The Oregonian,* a position which he held for some 40 years, and was considered one of the nation's outstanding journalists. The chapel will bear his name. The remainder of the bequest will be available for teachers' salaries, scholarships and current operations expense. In June, 1946, the University received the citation from "Who's Who in America" stating that it had the largest increase

in endowment, percentage-wise of any college or university in the nation. Its endowment has again more than doubled.

PRINCETON UNIVERSITY will receive $1,000,000 from the estate of Abram K. Wright, coal operator of Clearfield, Pennsylvania, who never attended, but had a life-long interest in the University.

ROLLINS COLLEGE has opened the $525,000 Mills Memorial Library given by the Davella Mills Foundation which features five levels of bookstacks, each shelving 30,000 volumes. The building also has class and conference rooms, a map room, radio studios, a newsreel theatre and rooms for recreational reading and record listening.

RUSSELL SAGE COLLEGE School of Nursing has been granted $4,000 by the American Bureau for Medical Aid to China for the translation of nursing textbooks into Chinese. The work is to be supervised by Miss Gertrude E. Hodgman, Director of the Russell Sage College School of Nursing; Miss Nell Beeby, Editor of the *American Journal of Nursing;* Miss Isobel Stewart, formerly Professor of Nursing Education at Teachers College, Columbia University and Mrs. Mamie Kwok Wang, Instructor in Nursing at the Cornell-New York Hospital School of Nursing.

SHEPHERD COLLEGE recently laid the cornerstone for a $500,000 health and physical education building. The West Virginia Board of Education awarded the contract for construction of a new $400,000 men's dormitory to be erected on the campus overlooking the Potomac River.

SUSQUEHANNA UNIVERSITY has dedicated its new Jerry D. Bogar, Jr. Classroom Building which provides space for classrooms, faculty offices and seminar rooms, lecture rooms equipped for audio-visual education and for art. There are also facilities for business administration, commercial education and a Little Theatre seating about 200. The $300,000 building was made possible by the gifts of trustees, administration, faculty, alumni and friends including a gift of $43,000 by Jerry D. Bogar Jr. and Guy M. Bogar, both alumni of the university.

TEMPLE UNIVERSITY announces its Ninth Annual Reading Institute for the week of January 28 to February 1, 1952 on the "Prevention and Correction of Reading Difficulties" conducted by the University Reading Clinic Staff and distinguished specialists in reading. Enrolment is limited by advanced registration. For a copy of the program and other information regarding the Institute, write: Emmett Albert Betts, Director, The Reading Clinic, Temple University, Broad and Montgomery Avenue, Philadelphia 22, Pennsylvania.

UNIVERSITY OF WISCONSIN was presented the largest gift in its history by the Wisconsin Alumni Research Foundation of University Houses, Inc., a $2,750,000 Eagle Heights apartment project comprised of family-size living units for 150 faculty members, students and administrative personnel. This will enable the university to put into research about $100,000.

WASHINGTON AND LEE UNIVERSITY was voted $25,000, distributed equally over three years, by the Carnegie Corporation for faculty grants-in-aid to stimulate scholarly effort on the part of the faculty. In return the University agreed to try to raise a capital sum, the income from which would make permanent approximately the same annual fund. Operation of the plan began June 1, 1951, and for the first year 27 members of the faculty engaged in various projects. The University announced at the close of the 1950–51 fiscal year that its total assets, including certain irrevocable trusts, exceeded $10,000,000, an increase of nearly $7,000,000 in the past 20 years.

WESTERN RESERVE UNIVERSITY has inaugurated a home-study course on television station WEWS of two full-credit courses. The students are mainly housewives in a 70 mile radius of the city. At the end of the first week 386 had registered, 83 for credit and 303 on a non-credit basis. The course on introductory psychology outnumbered the one on comparative European literature. These telecourses are drawing great amounts of "fan mail" to the professors daily. The project, started experimentally by the university, is proving to be very successful and is engendering good will for the college.

WESTMINSTER COLLEGE announces $720,000 has been raised toward a $1,245,000 goal on behalf of four new buildings and endowment. Completed and in use are Mack Manse (made possible by a designated gift of $40,000 by the J. S. Mack Foundation), the Memorial Field House and new athletic fields. To be completed and ready for occupancy by 135 freshmen men in February 1952 is Russell Hall Dormitory. Not yet underway is Freeman Science Hall. The program includes $100,000 for added endowment. Westminster's Centennial celebration will be climaxed at the June Commencement, 1952.

WEST VIRGINIA WESLEYAN COLLEGE has received a three-year conditional grant of $10,000 from the General Education Board of the Rockefeller Foundation to be used for the purchase of books, materials and equipment for the general library, payable as needed at the rate of one dollar for every dollar obtained by the college from other sources for the same purpose during the period ending December 31, 1954. The General Board of Education of the Methodist Church allocated the college $2,000 which is to apply on a matching basis to the money received from the branch of the Rockefeller Foundation.

WHITMAN COLLEGE will receive about $750,000 from the estate of the late Sarah Harris Johnson of Seattle, who did not attend but was always a close friend of the college. The income from this bequest is expected to be over $30,000 annually.

WILLIAMS COLLEGE has been left $156,445 by Burritt Fitch Prudden of the Class of 1897, who before his death was doorman and Christmas Santa Claus at Read's Department Store in Bridgeport, Connecticut.

NEW COLLEGE PRESIDENTS

Calvin College, Grand Rapids, Michigan. William Spoelhof, Department of History.

Carroll College, Helena, Montana. R. Vincent Kavanagh, Chairman, Division of Languages and Literature.

Chowan College, Murfreesboro, North Carolina. F. Orion Mixon, Pastor, Tabernacle Baptist Church, Raleigh, North Carolina.

Clarkson College of Technology, Potsdam, New York. William G. Van Note, Head, Engineering Research Division, North Carolina State College, Raleigh.

College Misericordia, Dallas, Pennsylvania. Sister Marie Teresa.

College of St. Teresa, Kansas City, Missouri. Mother M. Berenice O'Neill.

College of William and Mary, Williamsburg, Virginia. Alvin Duke Chandler, Admiral, United States Navy.

Concordia College, Moorhead, Minnesota. Joseph L. Knutson.

Dakota Wesleyan University, Mitchell, South Dakota. Matthew D. Smith.

Dunbarton College of Holy Cross, Washington, D. C. Sister M. Mildred Dolores.

Immaculate Heart College, Los Angeles, California. Sister M. Thecla.

Knoxville College, Knoxville, Tennessee. James A. Colston.

Lebanon Valley College, Annville, Pennsylvania. Frederic K. Miller, Acting President.

Loras College, Dubuque, Iowa. Loras T. Lane, Bishop of Bencenna and Auxiliary Bishop of the Arch-diocese of Dubuque.

Louisiana College, Pineville, Louisiana. G. Earl Guinn.

Marylhurst College, Marylhurst, Oregon. Sister M. Elizabeth Clare, President, Holy Names College, Seattle, Washington.

Milwaukee-Downer College, Milwaukee, Wisconsin. John B. Johnson, Jr.

Morris Brown College, Atlanta, Georgia. John Lewis.

Mundelein College, Chicago, Illinois. Sister Mary John Michael.

Nazareth College, Rochester, New York. Mother M. Helene.

New York University, New York. Henry Townley Heald, President, Illinois Institute of Technology.

Queens College, Charlotte, North Carolina. Charlton C. Jernigan, Professor of Classics, Woman's College, University of North Carolina.

Rio Grande College, Rio Grande, Ohio. Charles Ernest Davis, President, La Verne College, La Verne, California.

Rocky Mountain College, Billings, Montana. Herbert W. Hines, Executive of Rotary International.

Rutgers University, New Brunswick, New Jersey. Lewis Webster Jones, President, University of Arkansas, Fayetteville, Arkansas.

St. Norbert College, West De Pere, Wisconsin. S. W. Killeen.

State College for Teachers, Buffalo, New York. Harvey M. Rice, President, State Teachers College, Oswego, New York.

Tarkio College, Tarkio, Missouri. Clyde H. Canfield.

Taylor University, Upland, Indiana. Evan H. Bergwall, Pastor, First Methodist Church, Kendallville, Indiana.

Tusculum College, Greenville, Tennessee. Raymond C. Rankin, Pastor, Lindsay Memorial Presbyterian Church, Memphis, Tennessee.

University of Santa Clara, Santa Clara, California. Herman Hauck, Professor of English, University of San Francisco, California.

Westmont College, Santa Barbara, California. Roger J. Voskul.

COLLEGE AND CHURCH

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COLLEGE AND CHURCH is the educational news bulletin of the Commission on Christian Higher Education of the Association of American Colleges. The opinions expressed in the various articles are those of the respective authors and do not necessarily reflect the opinions of the Commission. They are presented in conformity with the policy of this publication which provides for freedom of discussion concerning problems of Christian higher education.

WELCOME, MR. PRESIDENT

C. F. Richards

Dean, Denison University

The inauguration of a new president is an occasion of significance for any college. For Denison such an event is particularly significant. The average tenure of college presidents in the United States is said to be four or five years. Yet in her hundred twenty years Denison has had only thirteen presidents—four in the last fifty years. These facts bear witness to the stability of the college and the strength of its leadership. The coming of the fourteenth president is therefore a momentous occasion. It marks another milestone in the history of an institution which can take pride in its heritage, which is not ashamed of its program and progress, which faces the future with courageous faith.

Few positions place more responsibility upon a man than the present-day presidency of an independent college. To as great a degree as possible he must exemplify the best attributes of the educator, the administrator, the expert in public relations and the financial wizard. He must win the respect and cooperation of young men and young women striving to achieve the independence of maturity while plagued by the insecurities of adolescence. He must win the allegiance and become the acknowledged leader of a highly trained group of scholars and teachers and accept responsibility for the quality of their work, for in it resides the strength of the college. He must interpret the aims and needs of the college to the trustees and maintain their enthusiastic support. He must establish cordial and constructive relationships with the alumni, sharing with them his concerns for the improvement of program, subtly dispelling the myth of the "good old days," maintaining their pride in their Alma Mater and their informed enthusiasm as its program changes to meet the demands of a new generation. He must be the spokesman of the college to parents and friends scattered as they are from border to border of the United States and abroad.

Note: Reprinted from *At Denison*, October 1951.

To all of these he must interpret not only the objectives and accomplishments of the college, but its financial problems, for he is the president of an independent, Christian college of liberal arts and sciences. He cannot lobby in the legislature for financial support. He is the captain of a private enterprise which does not operate for profit. He must balance the budget of an institution rendering a public service, keeping its costs to the student as low as possible, and its opportunities open as far as possible to qualified young men and young women regardless of ability to pay. He must do more than balance the budget. He must increase expenditures; for salaries and wages, in the independent colleges, have lagged far behind inflated costs of living. The stronger members of his staff are continually tempted by the much more adequate salaries offered by tax-supported institutions, and in industry.

Above all, the president must interpret to the public the ways in which the independent college of liberal arts is essential to the maintenance of our democratic freedoms and the spiritual health of our nation. The ideals embodied in our Christian heritage and in the founding of our republic coincide at many points. If we are to maintain our national strength and press on toward the realization of those ideals, we shall in the years to come, as in past decades, rely for much of our leadership upon men and women informed and motivated by their educative experiences in a church-related college. The president of such a college must therefore be a man of spiritual conviction and devotion, an exponent of the basic values for which the college stands.

The president would, of course, be the first to admit the impossibility of performing this multiform task. His success will be measured by his ability in delegating to his willing colleagues in the entire college community much of the responsibility for its varied activities.

THE RELIGIOUS FAITH OF ABRAHAM LINCOLN

THEODORE A. DISTLER

President, Franklin and Marshall College

Abraham Lincoln's religious faith was no mere intellectual assent to theological propositions, but a vital trust in the God of the universe. In 1863, in his letter to the Quakers of Iowa, Lincoln wrote: "It is most cheering and encouraging for me to know that in the efforts which I have made, and am making, for the restoration of a righteous peace to our country, I am upheld and sustained by the good wishes and prayers of God's people. No one is more deeply than myself aware that without His favor our highest wisdom is but as foolishness, and that our most strenuous efforts would avail nothing in the shadow of His displeasure. It seems to me that if there be one subject upon which all good men may unitedly agree, it is in imploring the gracious favor of the God of Nations upon the struggle our people are making for the preservation of their precious birthright of civil and religious liberty." The faith in "the Beneficent Creator and Ruler of the Universe" expressed here is a recurrent theme in Lincoln's public addresses, official and personal correspondence, and proclamations.

It is true that, in early manhood, Lincoln discarded a number of the theological propositions which were held by his somewhat superstitious neighbors and contemporaries. As he grew older he gave up belief in supernatural miracles which seemed to defy natural law. Likewise, he could not go along with the popular belief in the literally inspired accuracy of the Bible narrative. In both instances, modern theologians and Biblical scholars have confirmed his convictions.

Totally independent of the expressed creeds of his neighbors, Lincoln united formally with no church. Yet, in 1864, in a letter to the Methodist Episcopal Church, he wrote with deep feeling: "God bless all the churches, and blessed be God, Who, in this our great trial, giveth us the churches." Lord Charnwood

NOTE: Address given at the Lincoln Memorial during The Washington, D. C. Pilgrimage of American Churchmen, September 29, 1951.

writes: "He still went and took his boys to Presbyterian Public Worship—their mother was an Episcopalian and his own parents had been Baptists. He loved the Bible and knew it intimately. . . ."

In the year before his death, Lincoln wrote to Speed, a cabinet member: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance upon *faith* and you will live and die a better man." It may be difficult for a generation which is Biblically illiterate to appreciate the full implications of this personal reference. Believe me when I declare that it is practically impossible for a man to form a practice of reading, with reason and with faith, the inspired scriptures of Judaism and Christianity without being motivated by the desire for superhuman help, which desire is of the very essence of religious faith.

In the minds of his biographers there is no doubt that Lincoln prayed. Lord Charnwood is quite convinced that his prayer life was genuine. "So humorous a man was also unlikely to be too conceited to say his prayers. At any rate he said them; said them intently; valued the fact that others prayed for him and for the nation; and, as in official proclamations he could wield, like no modern writer, the language of the Prayer Book, so he would speak of prayer without the smallest embarrassment in talk with a general or a statesman."

We recognize fully the intrinsic values of corporate worship, of the sacraments and of other religious exercises; nevertheless, the heart of religion is to be found in prayer. Theological beliefs and ethical conduct belong to the totality of the phenomenon known as religion, but more important than either or both is ultimate dependence upon spiritual power. That Lincoln turned, especially in times of crisis, to Almighty God for guidance and for help is admitted by all. In this fact is to be found the validity of his religious faith. He trusted God; he relied upon the Creator; he had a deep sense of dependence upon the Almighty. He prayed often to the God of his fathers. His religious faith was dynamic; it was personal. We believe that it was effective. Surely, the labors of Lincoln on behalf of his country bear witness that "the effectual fervent prayer of a righteous man availeth much."

Lincoln did have a theology, although it was not a popular theology. In a narrow sense his theology may have been limited to an intense belief in a vast and overruling Providence. But he was not a deist. For him the Divine Providence was still creatively active and was available in a personal manner. In his campaign for election he was very much hurt by the opposition of clergymen. He confessed to being no Christian in the sense that he was not a church member, but he announced his theological creed: "I know that there is a God and that He hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe that I am ready. I am nothing, but truth is everything; I know I am right because I know liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same, and they will find it so."

Such language does not belong to deism, or rationalism, or humanism, or unitarianism. On their face value, these are the words of a Christocentric theist. Lincoln not only believed that God exists, he seemed to have believed that God broke through at a point in history, that He is incarnated in Christ. Christ is God.

Lincoln's theology is clearly set forth in the Second Inaugural Address. Probably no other speech of a modern statesman uses so unreservedly the language of intense religious feeling. This speech reflects not only his conception of the nature of God, but also his conception of the nature of man.

> The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Yet, if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand

years ago, so still it must be said, "The judgements of the Lord are true and righteous altogether."

Here are the outlines of a sound and dynamic theology, which declares that God has an eternal purpose for humanity; that He is a just God whose judgment is upon all who disobey His law; that man is, by nature, a sinner whose redemption depends upon his trust in the love and forgiveness of the grace of God.

In closing, consider with me the final words of Lincoln's farewell at Springfield in 1861: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended upon him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

How far is this dynamic faith of Lincoln from the soporific, man-centered, machine-trusting, superficially optimistic creed in evidence among us! In times like our own, can we be men of little faith? Our national destiny and the future of Western civilization wait for the leadership of men whose religious faith will equal that of Abraham Lincoln.

A TEACHER CAN LIVE

B. C. Legeton

Do teachers receive a living wage? Are public school teachers grossly underpaid as they often complain; and if this be true, how much more are members of faculties of many small colleges, who receive a still lower wage after they have spent much more on preparation? Are financial returns of teachers directly comparable to income in many other occupations, or is it true that men and women devoting themselves to teaching youth receive intangible rewards that compensate for dollars in life satisfactions?

It is the purpose of this article to give an answer, based on one case, where practically a lifetime has been spent in teaching, most of it in a Midwest college, with a salary about as low as is known in the profession. Our story could likely be repeated by many others. My family and I have lived a fairly normal life. Deeper satisfactions, added to the more common necessities of life, in terms of human fellowship, spiritual blessings, planning, working and playing together, have brought immeasurable riches, first to the five of us and through us apparently to many others.

Thirty-seven years of actual teaching over the past four decades began with a salary of $300 the first year and the highest is a trifle above $3,000. I taught my first year the autumn after I graduated from high school, two years later started college, but did not finish before marrying five years later; thus received my undergraduate as well as the two advanced academic degrees while married, the doctorate even after the three children had joined us. The only income of any consequence other than salary came in terms of inheritance from both sides of the family sufficient to wipe out the $1,400 school debt with which we started our household accounts at the time of our marriage, plus a $3000 fund for home improvement. Over these years the very meager income has supplied us with the material necessities of life, four rather substantial remodelings of the run-down home which we purchased after accepting the college position. We assisted the three children through college and established a life insurance

estate that will supplement the retirement income to help my wife and me to face the years beyond teaching without fears. We can face it because we have learned to live by faith and have learned to curb our desires. A major recurring question running through such a cooperative venture as ours has been that of determining values.

Our life ventures meant cooperation, mainly on the part of my wife, far beyond verbal consent. We had to give up even the low income of a teacher for me to go back to school with one child to support. For the graduate degrees we had three children as dependents. All three degrees are "earned" degrees not only by me but by us. Before the requirements for the last were completed even the cooperation of the children entered in; all had to deny themselves the fulfillment of many wishes.

For two regular years and seven summers, spread over a dozen years during our married life, I became a student. The principle of economy of using most wisely and efficiently the meager funds available was never more sternly yet buoyantly applied as far as I know, than by my wife, always, but most particularly during those periods of my continued study. Children's clothing and even adults' was neat and becoming even if homemade, made over or purchased at bargain counters. With ingenious child psychology applied, hand-me-downs were often looked forward to rather than resented. There were balanced meals with wise planning and quantity purchasing; with the last use of everything edible. The few dollars from extra earnings by washing for others, hauling coal or anything within reach for either of us, added to most careful savings and very little of university assistantships, were stretched to the limit.

Children, too, caught and were taught ways of economy. During the early thirties when all three of our children were in school, the oldest in secondary school, W.P.A. in part brought income to adults, but there were no W.P.A.'s for children. If they could earn a nickel or a dime for helping the neighbors or by distributing handbills earn a quarter a week extra, they rejoiced more than boys of their age appreciate five dollars today. Keeping accounts worked wonders for them and for us.

Before school age we made beginnings in systematic family allowances; upon entering school, needed items were estimated

and allowances expanded. The concept of stewardship and Christian sharing were also introduced early. Directed experience in allowances, earnings and wise spending taught our children a plan of proportionate giving as well as other principles of a Christian economy, and in large measure this established a guide for their adult life. Spiritual values in this area became real and normal to them.

Did we say that self-denial could take on meaning to a child? In the kind of life we are talking about here, this concept either becomes an integral part even in childhood or extreme tensions are inevitable. Christianity at its best will achieve the former to an appreciable degree. We certainly did not escape tensions but in the main, sturdiness of growth resulted from most of those that took place. As an illustration, the following quotation from Scripture, coming entirely spontaneously from our eight-year-old son, suggests what stuff was developing in him. At a particularly difficult time, when each member of the family spoke his Bible verse at the time of daily devotions, he said one morning, "I have a good verse for us. 'Thou therefore endure hardness like a good soldier of Jesus Christ'." Methods and forms of helping the growing child or the young adult in his development of spiritual stamina are not the question here; suffice it to say that without power beyond our own human strength our family could not have held the equanimity it did. As a family and as a college, we are thorough believers in this essential.

Just as work and worship, so recreation is a vital factor in individual and family life. In the latter, certainly wise economy can be applied without detracting from satisfactions and values. For us, Saturday night treats and games became a byword. A basement workshop as well as mechano and other games enriched our experiences and made the home more of a center of family living.

Hardships? Yes, but for Christians they turn into blessings if we let them. During the one period of my study at the university, illness struck me. I was taken to the hospital and the strain on the family became heavy. My wife and one youngster stood up heroically. The fourth member of the family arrived when we set up our home in a new community. While sister's coming was an answer to our prayer even though it necessitated

an expansion of the budget, a wise Providence forbade, perhaps on the same principle, the fulfillment of the boys' prayer for the completion of a "family baseball nine."

About ten years later, we once more took a year off. It was a bold undertaking to load a skeleton household on an old rented Ford and trailer with which to set up simple housekeeping near the university and aspire for the "third" degree, still having debts on the home, no salary for the year, trusting God for life and health, and friends for loans to bridge us over. The strain, however, became exceedingly heavy; my wife's health dropped almost to the breaking point. The Great Physician, most helpful friends and an understanding doctor pulled us out of that shadow. Spring, return to our home and reinstatement in all the factors of relatively normal living, and in due course the climax for us all, the doctoral hood—brought not pride but humble gratitude. We had academic status.

But, while many human desires or needs of three growing children and even their parents can be satisfied with less costly items or substituted for by spiritual values, there is a minimum below which they will not be driven. In our culture a college teacher's family does want some beauty and conveniences in a home. Over the years there were such things as new woodwork in the house, an additional room, a modernized kitchen with electric stove, refrigerator and like appliances, new rugs and a gas furnace in the offing. Not many families in our circle, with children of high school and lower college age, carried on without a car. Just before the oldest entered his twenties, a slightly used Ford became the treasured possession of our family. This and its successors have given us many satisfactions which we think greatly enrich human living. There is little that gives us that relaxation and rebound which a few days with grandchildren and their parents brings us. These visits constitute a bit of the "Kingdom within" and the car a part of the "added unto."

Discipline and inner pruning have a bad flavor in the minds of some. Christ's "let him deny himself" is a vital part of Christian growth in parents and children. Grave threats, such as total loss of sight, a malignant disease, infections that twice came very near to being fatal—these experiences challenged to the uttermost not only our faith in a loving God but also in

manmade systems of reasonable economic security. Illness in the family or actual want can strengthen as well as weaken character. Going without desserts for periods of time still kept our meals relatively balanced, yet made it possible consciously to give to those who had no food. Christmas gifts too were geared to need rather than to convention which made it possible to send CARE and other relief packages. Sacrificial giving became a part of normal living and developed a sense of values in growing children.

Thus life has brought us rich experiences. If different from those of the majority of teacher families, such differences could be contributed more to interpretation of life events than to the events as such. In this paper we have attempted to show not only that a teacher and his family can physically exist on a low salary but that abundant living can emanate.

The fact that teachers' salaries are low remains. The culture of our society is twisted when it pays its servants who work with hands and brains possibly twice as much as those who use all of their capacities and energies (teachers, ministers, etc.) in behalf of the total personalities of youth, the future state and church. Just because the products of the former are ready for the market at the close of each day and society reaps the fruit of the latter's labor often only decades later—that fact is no reason for much lower salaries for the teacher. Any laborer is worthy of his hire. In comparison, teachers salaries are too low; much too low, and most particularly in small colleges.

Taking our culture, however, just as it is, it behooves us teachers to teach and live radiantly, buoyantly, convincingly and sacrificially. Let Christian society, and youth in particular, know that teachers and men and women in other professions that weave the true fabric of our culture do not live by bread alone. Let teachers believe in word and life in: "Seek ye first the Kingdom of God and His righteousness and all *these things* shall be added unto you."

A SUBSIDY FOR CHRISTIAN HIGHER EDUCATION

FRED PIERCE CORSON

Bishop, Methodist Church, Philadelphia, Pa.

"Subsidy" in a democratic world is a process of support making possible greatly needed benefits which could not otherwise come to all of the people. Some times it is abused and is used either for political purposes or to give a privilege group profits or benefits not rightly theirs.

This misuse of a good thing should not blind us to the value of its proper use. Often it must be resorted to in order to preserve the very institutions which give life to our free world.

For this reason we must face the necessity of providing in these times a subsidy in the form of additional financial aid to our church schools and colleges. Unless the people of the churches do this, these institutions will go out of business or they will go out of the control of the Church by the necessity of seeking this additional help from the state or from secular interests.

There are strong forces in the government who would like to control all education. If this should take place, through the government financing of education, we know what would happen. The practice of religious attitudes and the recognition of a Christian philosophy of education would be relegated to a very minor position or be eliminated. This has already happened in the public schools and in the state-supported universities with few exceptions.

The representatives of free enterprise are sensing the necessity of subsidizing these institutions in order to preserve their independence from government control. Their slogan as expressed by Mr. Alfred P. Sloan, Jr., Chairman of the Board of General Motors, is that "Big Business Must Help Our Colleges." But many of the largest foundations set up by these groups have

NOTE: Reprinted from THE CHRISTIAN EDUCATION MAGAZINE, September–October, 1951.

adopted a policy which gives nothing or very little to the smaller or church-related colleges.

If our church institutions are to continue as avowed exponents of Christianity in education, the Church must give them added support. At least one out of four of these colleges now operate in the "red" and their costs of operation have quadrupled in the last decade. This is their problem and ours, too.

Christian leadership in the world will die without these colleges which in turn must take a firmer stand for Christianity in teaching and campus life. But if they are to continue and increase, then the Christian people must adopt a slogan similar to that of big business: "The Church Must Help Its Colleges."

How? In very definite ways! Recruit the student body. Our families must want their sons and daughters to attend Church colleges.

Also, support now the movement to have the Methodist Church in its 1952 General Conference inaugurate a plan to secure a fund equal to fifty cents a member per year to keep our colleges Christian and to keep them open.

The more churches and conferences which set up this goal before the General Conference meets, the surer our chances will be to keep "the Christian witness" in the classroom and on the campus of higher education through free, strong and loyal Methodist colleges.

SOME OBJECTIVES AND PRINCIPLES OF ACADEMIC ADMINISTRATION

A. LELAND FORREST

Dean, Nebraska Wesleyan University

The purpose of this paper is to give a brief summary of some of the objectives of academic administration, especially as such objectives apply to the office of the dean; to outline some of the principles which should undergird our common effort as we work toward such objectives; and to suggest some practical steps in achieving our goals: a practical program to make general objectives concrete.

Two things prompt me to attempt such a paper as we open our first year together. The first is my conviction that our objectives become more meaningful to us if we refine them by trying to make them clear to someone else. The second is my assumption that if we tell other people what we are trying to do, we may find them more willing to help us. Since I know that anyone who attempts to take the responsibility which I have taken must have the sympathetic help of the faculty, I shall attempt to give a brief view of my own aims and ask your help in achieving those which are worthy of achievement.

Objectives of the Dean's Office

The objectives of the academic dean's office are in general the objectives of the institution which that office serves. It seems to me that at this college we should hold the ideal of achieving a Christian liberal arts college in the fullest *sense of the term.* I have been attracted to this institution because I have been made to feel that such is the over-all emphasis here.

A Christian institution is hard to define. I would suggest that it is one that founds its total philosophy on the Christian interpretation of man and his universe. Among other things this includes the conviction that man and his world have pur-

NOTE: A paper read at the fall faculty workshop of Nebraska Wesleyan University, on the occasion of Dean Forrest's installation as Dean of the College.

pose, that behind the seeming chaos of events moves the Supreme Mind, hence man and all his strivings have meaning.

A liberal arts program is harder to define. I would assume that it means that program which offers not only specialized skills, but also an overview of understanding of man's history, culture and development. It instills values, encourages the development of appreciations and broad sympathies and aids in giving techniques for meaningful social living.

Such an interpretation is not contradictory to the development of specialties and professional competence. A liberal arts college may well have, as we do, departments and schools of professional specialties which grow out of and are related to the liberal arts curriculum.

In such a setting, the objective of the dean's office is to encourage an educational philosophy which will develop a vigorous teaching program in a milieu of a Christian democracy. Such an institution cannot substitute an ethereal religiosity for intellectual vigor. It must encourage sound scholarship and foster professional pioneering on the part of every staff member, all the while maintaining a concern to make the most of those areas of interpretation which are the unique province of the church-related college.

The objectives of this office must include the ideal of encouraging each teacher to teach to his creative best. The purpose of academic administration, in the final analysis, is not so much the developing of smoother schedules and related mechanics, although these are of no small importance, as it is to encourage good teaching. Good teaching is closely related to faculty morale, opportunities for refreshment and enrichment of the staff and a feeling of rapport with colleagues.

Some Principles of Administration in Keeping with these Objectives

It has been my observation that conflicts and unpleasant incidents arise most often on small college campuses from the methods by which ends are achieved rather than from a conflicting philosophy of aims. I suggest the following as principles by which worthy objectives may be achieved:

1. *The dean's office is primarily a service office, aimed at*

facilitating good teaching. It relieves the individual faculty member of administrative detail, so that classes may be systematically scheduled, equipment and materials allocated and orderly procedures maintained. Among these services are such areas as the encouragement of faculty studies, of experimentation in better teaching methods, of study and further professional preparation, of teamwork and coordination of faculty efforts and stimulation of a sense of the total college program on the part of every person.

In faculty inter-relationships, as well as in mathematics, the whole is greater than any of its parts. My aim is to help us intermesh our efforts so that no department is overemphasized, and none undernourished.

2. *Responsibility must be specifically placed.* An old adage states, "Everybody's business is nobody's business." It is a sound principle of administration that the areas of responsibility should be clarified for all persons concerned. There are certain areas which belong to the instructor within his classroom, and within the bounds of good taste and institutional aims, these areas of freedom are to be guaranteed every teacher. There are some areas belonging to department heads, with related duties. Some areas have been assigned to deans of personnel, the registrar, and so it goes. There are some areas of work given the dean of the college. Insofar as is possible, areas of work should be clearly understood. This is not to say that we do not concern ourselves about the total work, for our success or failure is interwoven with the success or failure of our coworkers; but it is to say that we should attempt to know and perform first the duties falling into our offices.

3. *The prerogative of action must be commensurate with load of responsibility.* In those areas for which a particular office is responsible, the right to make decisions in order to achieve the expected results must be given. As John Dale Russell has said, "Even in such a simple matter as two men lifting a stone together, one of them must give the signal, 'Now!'" In some instances, the calling of the signal for concerted effort in our scheduling, use of equipment and related areas is the work of the dean's office.

4. *The democratic method of policy-making secures the great-*

est effectiveness. The planning of the academic program should be the area of the total faculty. Course offerings, curriculum changes and related matters should be matters for faculty discussion in departmental, divisional and general faculty meetings. The carrying out of policies is usually the responsibility of a smaller group, usually a committee or an individual. Misunderstanding results sometimes because these areas of policy-making and executive action are not clearly distinguished.

It is my desire that policies be the cooperative effort of the group. This is the best road to fruitfulness in our educational program.

Suggestions for a Program of Faculty Cooperation

Principles and objectives are of small value if there is no definite plan for implementing them and giving them form. How may these principles become actual experiences?

I would turn first to the practical suggestions for encouraging in-service faculty growth. A program of in-service enrichment may not include all of the following in any one year, but all elements listed have been found fruitful in faculty growth:

1. Attendance at professional meetings, followed by reports and discussion of meeting before the entire faculty.

2. Attendance upon lectures of colleagues in the same field and in differing fields. This might well be followed by discussion of the class session. Upon invitation from the faculty member, this may include visitation of class sessions by the dean of the college, followed by a conference to discuss some of the observations made.

3. Writing reports of professional projects and experiments for learned journals. Systematizing our thinking for a reading audience may itself be an experience of growth. Snowden has suggested that "a drop of ink falling upon a thought multiplies it a millionfold and makes the world think." Our contribution will enrich ourselves and others.

4. Maintaining a small professional library for the faculty, with periodic reviews of good materials. This may be done through the regular library, or by maintaining a shelf in the Dean's office for faculty books.

5. A faculty newsletter issued on occasion, carrying some

items of current interest, some reviews of books available and other materials for professional growth.

6. Participation in group study activities in such areas as curriculum, instruction, personnel problems and related fields.

In the area of developing democratic policy-making techniques, I make only two suggestions:

1. Open and free discussion of institutional policy in faculty and committee meetings. This means that all of us must develop the habit of raising issues which are of general interest, and perhaps that we must learn how to disagree without being disagreeable. We can learn by cross-enrichment. Some years ago a magazine article appeared with this intriguing title, "Tolerance Is an Ugly Word." The thesis was that tolerance suggests putting up with someone until he arrives at your smug viewpoint, while appreciation is that attitude which helps us all to learn, grow and profit by knowing each other. I would commend this latter attitude and spirit as the gateway to growth through democratic processes.

2. Clearly defined channels of democratic action. It is my belief that departmental and divisional action on matters of academic life should bring needed changes to the attention of committees and administrative officers. Group thought and action should be the order in keeping our program alive and growing.

In the final analysis, teaching grows out of the teacher. The program grows out of personnel. There is no other way. Courses and curriculums are but means to an end, and the end must be kept ever in view. We must constantly ask ourselves, "What kind of people do we want our students to become? What are the experiences most likely to produce such persons?" Then, we must bend unstinted and united effort toward bringing into the student's range of life those experiences which will assist him on the road to becoming.

SOME PLANS OF THE CHURCH IN EDUCATION

HENRY H. SWEETS*

The Christian religion is a teaching religion. The great Head-Master who said, "Go preach," said also, "Go teach." Our forefathers, driven to these shores by their high veneration for the Christian religion, desiring to perpetuate its spirit and to fulfil its mission, planted the school hard by the Church. Of the first nine colleges established in those early days eight were erected by Church influences. As late as 1860 only seventeen of the two hundred and forty-six colleges were state institutions. The Church also gave its energy and its treasure in the erection of academies. As late as 1850 there were more than six thousand of these institutions.

Believing in the separation of Church and State, fully appreciating the fact that democracy, for its safety and perpetuity, must develop educated, sovereign citizens, many of the strongest and most patriotic leaders in the Churches in America were willing that their institutions—born in poverty, nourished in self-denial, rendered great because of great men and women who molded the lives of the students—should die if necessary that schools of the state might live. Some day a thrilling chapter of history will be written revealing the forward-looking attitude and unselfish, patriotic action of those men.

The Church wisely determined to maintain some of its schools and colleges to continue to prepare well-rounded leaders, to provide an intelligent citizenship and to emphasize the spiritual element in education. Chiefly from these Church institutions came the able men who planned our wise state systems of education and guided our agricultural and mechanical colleges and state universities in their early days.

* NOTE: Dr. Sweets became the Secretary for Ministerial Education of the Presbyterian Church in the United States in 1904. To his duties was added the work of schools and colleges in 1906. He has extensively cooperated with others in the field of Christian Higher Education, procured choicest literature, and has written articles and leaflets and compiled three books: Planning the Good Life, The Church and Education, Source Book on Christian Education. After serving his Church as Executive Secretary for thirty-nine years and as Consultant for four years, he retired and resides at 1633 Beechwood Avenue, Louisville 4, Kentucky. He still is active in the ministry.

The rapid and extensive growth of public education brought confusion to many minds. There came a time when the Church seemed to lose interest in education. Its educational functions and ideals were obscured. Its schools and colleges were neglected. Had it not been for the heroism and sacrifice of presidents and teachers many of the older institutions of the Church would have perished. Some were orphaned, and, left alone to provide for themselves, finally ceased to be.

About seventy years ago the Church was aroused and initiated efforts to direct the work of education in an organized and orderly way. That it had accomplished so much without coordinating and unifying its forces must bring wonder and admiration to the careful student in the field of education. A hundred and fifty years ago there were in some Churches, Boards of Ministerial Education whose chief function was to look after the education of candidates for the ministry, but none of the Boards had laid upon them the responsibility for the schools and colleges. Very little was done by the Church in the way of financial support of the institutions. They were kept alive by means of contributions from interested patrons, student fees and self-denial of devoted officers and teachers.

The first College Board of the Churches was established by the Presbyterian Church, U.S.A. in 1883. Thereby a new chapter was written in the history of the Church in Education. A College Board was authorized by the Methodist Episcopal Church (North) in 1888 which began to function in 1892. Other Churches followed: The American Baptist Education Society in 1888; the Methodist Episcopal Church (South) in 1898; the Presbyterian Church, U. S. in 1906; the Disciples of Christ in 1914; followed by similar action in many other Churches.

When I became Executive Secretary of Education for the Presbyterian Church, U. S. in 1906 there was apparently no cooperation between these Boards. In 1910 Dr. Stonewall Anderson became Secretary of the Board of the Methodist Church (South). After much correspondence we went to New York to confer with Dr. Thomas Nicholson, who had succeeded Dr. William F. McDowell in 1904, as Secretary for the Methodist Episcopal Church (North). It was decided that Dr. Nicholson should invite the Board Secretaries of the other Churches to

come together in his office for conference. As a result on February 18, 1911, seven Secretaries came together for mutual inspiration and cooperation—Doctors Nicholson, Anderson, Sweets, Robert MacKenzie, F. G. Gotwald, Edward S. Tead, and Joseph Wilson Cochran. Here the Council of Church Boards of Education was brought into being with Dr. Nicholson as President and Dr. Sweets, Secretary. Soon Secretaries of the other Boards became helpful members of the Council. (See *The Christian Student*, August, 1911.)

The Council was marked by real unity of purpose and plan—made possible by frequent, specific and definite conference of the chief executives and a generous exchange of ideas, plans and literature. All of the Secretaries gave freely of their time and gladly assumed the cost of travel and entertainment. They were amply rewarded as together they solved problems, developed plans and freely shared friendly advice and helpful literature.

From its inception the Council sought to lay on the mind, the heart and the will of all Christian people the need, and their responsibility, to bring the Christian element into all education. Sustained efforts were put forth to unite the forces of the Church in this purpose. The call was made for full cooperation on the part of (1) Church forces: pastors, other ministers, official boards, interested men and women, workers in young peoples' and women's organizations and Sunday School officers and teachers; (2) Board forces: presidents or chairmen, secretaries, superintendents and agents; and (3) College forces: presidents, deans, faculties, trustees, employees, students, alumnae and alumni.

As the work of the Council progressed it became evident that there should be a closer bond and clearer understanding and fuller cooperation with the Church College Presidents. It was decided to call these officers into conference and to establish some simple organization which would carry the voice of the Church in Education to all the land.

A preliminary conference of Church College Presidents was called by the Council to meet in St. Paul, July 7, 1914. Speaking for this conference the Council's Secretary, Ralph D. Kyle of the United Presbyterian Church, notified our various college presidents that this conference had "authorized the organization of an Association of Church Colleges" and added, "The purpose

of the organization will be to correlate and coordinate the efforts of the evangelical churches in the endeavor to give religion its proper place in the educational system of the country and to coordinate generally her efforts in the broad field of Christian education." President Robert L. Kelly of Earlham College, representing the Friends Board of Education, had been selected as convener.

On January 13, 1915, The Association of American Colleges was organized with Dr. Kelly as President and Dr. R. Watson Cooper of the Methodist Board as Executive Secretary. The Association was organized on a much more diffused basis than was contemplated by the initiating Council. It took into its membership independent colleges and colleges at the heart of municipal and other universities, and proposed to take under consideration "questions relating to the promotion of higher education in all its forms." The colleges served by the Church Boards were already members of various educational organizations. Under the leadership of the Boards, many millions of dollars had been raised to enable them to qualify for membership in the regional standardizing agencies. They were not narrow or provincial.

Many were greatly disappointed that the new Association did not confine its efforts more closely to the avowed intention of the founding Council of Church Boards of Education and give larger emphasis to the task to which they were committed, to wit: "To arouse the Christian forces of the country to the recognition and practical acceptance of two fundamental principles: *viz.*, that religion is an essential part of education, and that education is necessary to the adequate achievement to the aims of the Christian religion."

Rejoicing in the good work of the Association, its child, and still determined to give great emphasis to its primary task, the Council decided to employ a Secretary and to launch a nation-wide effort to awaken the country to advance the cause to which it was committed. The Conference of Church Workers in State Universities, the Association and the College Presidents were invited to give their full support and active assistance to this movement. Dr. Nicholson was made Chairman; Dr. Ralph D. Kyle, the gifted and aggressive Secretary of the United Presbyterian

Board of Education, who had long served without salary as Secretary of the Council, was called on to manage large parts of this work. Dr. G. Franklin Ream was lent to this effort by the Methodist Board in New York, and Dr. R. Watson Cooper was elected as Secretary of the Council and of the nation-wide Movement for Christian Education and the Church Colleges. In September, 1917, Dr. Kelly succeeded Dr. Cooper as Secretary of the Council and in September, 1918, succeeded him as Secretary of the Association of American Colleges. Work of greatest value was done by Dr. B. Warren Brown in conducting needed surveys and providing publicity material of highest value. Dr. O. D. Foster gave most helpful service in field and student work and in the Survey of Theological Education in America. Dr. Raymond H. Leach led in student work.

The abiding desire for concentration on the development of the Christian College found expression in the surprising uprising which led to the formation of the Liberal Arts College Movement. The intense and sustained enthusiasm of President A. N. Ward of Western Maryland College, the father of this Movement, and the experience and ability of Dr. B. Warren Brown who became the Secretary, made deep impressions. I was not present when the Movement was launched but was made a member of the Committee of Fifteen which directed its work. From hundreds of letters in my files and a careful study of the literature produced I am fully convinced that it made a real and continuing contribution to the work of the Church College.

In 1934 the Council of Church Boards elected Dr. Gould Wickey, Secretary of the United Lutheran Board of Education, to succeed Dr. Kelly as Executive Secretary of the Council. Dr. Kelly remained as Executive Secretary of the Association of American Colleges until 1937, when he was succeeded by Dr. Guy E. Snavely as Executive Director.

The Council of Church Boards of Education, later known as the National Protestant Council on Christian Higher Education, became the Commission on Higher Education of the Division of Christian Education of the National Council of Churches of Christ in the United States of America on November 29, 1950.

The Association has done a fine work on many lines and our Church Colleges and educators have continued their cooperation.

IN THE LIBRARY

ROBERT N. DUBOSE

Pastor, Whitmire Methodist Church

THE INTERPRETER'S BIBLE, Christendom's most comprehensive commentary, "gathers together all that reverent scientific studies have *discovered about the Bible,* and also provides the preacher or teacher with practical stimulus and help in *interpreting its truth* to those who depend upon Him for guidance."

Volume 7, New Testament Articles, now available, contains the commentary on the Gospels of Matthew and Mark. Sherman Johnson, Dean of The Church Divinity School of the Pacific, authorized the Introduction and Exegesis of Matthew. George A. Butterick wrote the Exposition of Matthew. Frederick C. Grant and Halford E. Luccock prepared the Material on Mark. In this work one finds a richer understanding of the entire New Testament and the detailed unfolding of the very truths at the heart of the Christian faith.

Abingdon-Cokesbury Press, Nashville.

THE ONE CHURCH, In The Light of The New Testament, by Clarence Tucker Craig, is a frank appraisal of goals and obstacles toward a united Christianity. The author declares that "only through unity can the Church exist in its fullness." This is a searching analysis, a provocative examination, a scholarly study of the questions of organization, communion, baptism and doctrine and their bases in the New Testament. This timely exploration is for all who work toward world peace and brotherhood through the force of the Christian faith.

Abingdon-Cokesbury Press, Nashville.

A NEW ADDITION FOR AUDIO LIBRARIES for religious education on college campuses now has been developed by Radio Church Associates of Springfield, Massachusetts, who are presenting in quarter-hour recorded plays, favorite stories from the Old Testament and from the life and ministry of Jesus.

Of particular interest are two Holiday Albums in green-and-

gold Kivar leatherette for lasting service. One is a Christmas album containing two quarter-hour plays that portray the vivid versions by St. Matthew and St. Luke of the First Christmas, and are complete with teaching texts written by Dr. Sidney A. Weston, for more than forty years the editor of the Pilgrim Press. The other, designed for Hillel societies and also complete with teaching instructions, presents the well-loved stories of Esther and of the heroic Maccabees in "The Feast of Purim" and "The Festival of Lights." These records play automatically on all regular phonographs and speed combinations, and are made of unbreakable vinylite.

Radio Church Associates is a non-profit service, and on its national board are Dr. Daniel L. Marsh, former President of the Association of American Colleges, and Dr. Robert N. DuBose, formerly Executive Secretary of the Commission on Christian Higher Education of the Association and now pastor of Whitmire Methodist Church.

Inquiries on this service may be addressed to Radio Church Associates, 145 State Street, Springfield, Massachusetts.

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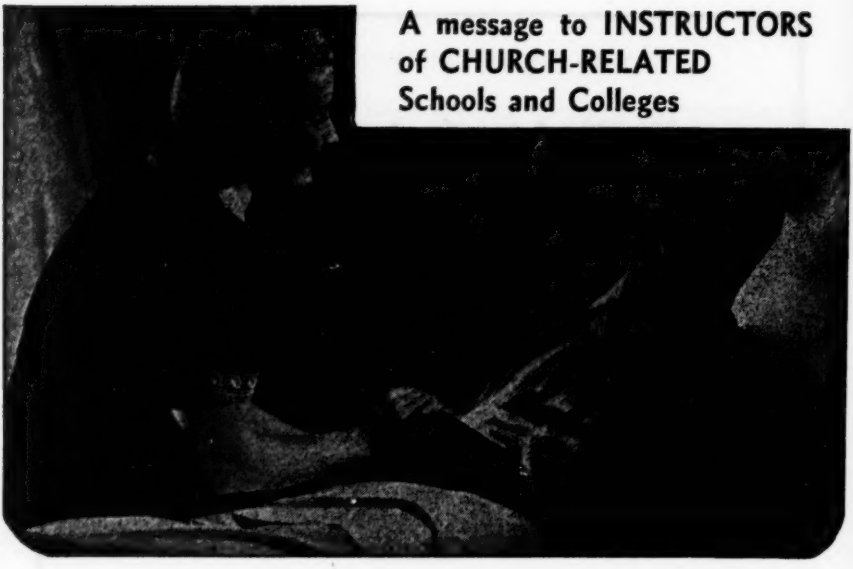

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